

3-6

A N

A C C O U N T
OF THE
LIFE, DEATH, and WRITINGS,
OF THE
Rev. Dr. D O D D, K
Who was **EXECUTED** at Tyburn,
On **FRIDAY** the 27th of JUNE, 1777,
FOR THE FORGING OF A BOND OF
Four Thousand Two Hundred Pounds
IN THE NAME OF THE
EARL OF CHESTERFIELD.
WITH
OBSERVATIONS ON HIS CASE,
SHEWING THE
CAUSE of his Unhappy **END,**
AND
REMARKS on the **PETITIONS**
PRESENTED IN HIS FAVOUR.
With suitable and useful **REFELXIONS**
On the whole.

By a **CITIZEN** of **LONDON.**

PRINTED IN THE YEAR 1777.
Price Six-PENCE.





A N
A C C O U N T
O F T H E
L I F E , D E A T H , a n d W R I T I N G S ,
O F
D r . W I L L I A M D O D D , & c .

EVER, perhaps, was the attention of the Public more drawn to any thing than to the person whose Life, Death, and Writings, we are about to give some account of: It is, perhaps, the first instance that the Magistracy of the city of London, or of any city in the world, interposed to prevent the execution of the law on a criminal plainly found guilty of a crime of the most prejudicial nature to society. As such interposition has been condemned by many, and on the other side the most scurrilous abuse has been poured on the King and Council for suffering the law to take place, we shall, in the conclusion, make some reflections on it, and impartially examine the case. It is of great importance to society to keep up a just sense of right and wrong, and for every individual to form the exactest notions on this head; otherwise we may come to call evil good, or at least think of it with less abhorrence than we ought ever to have in our minds against it.

A

Dr. WIL-

Dr. WILLIAM DODD is one of the sons of a Clergyman, who for many years was vicar of Bourne in Lincolnshire: He was born in the year 1729, and christened by the same name which his father bore. Of his father, who appears to have been a worthy man, and to have filled the station of life in which fortune had placed him with honour and credit, his son always speaks with great affection*. He died on the 8th day of August, 1756, at the age of fifty-four years, having lost his wife in the preceding year, on the 21st of May, at the age of fifty-five. To the memory of both his parents, many years afterwards, this their son inscribed a volume of Poems, as an humble and affectionate monument of their merit, and of his love.

He was, when young, sent to the University of Cambridge, and entered of Clare-Hall; where he was soon taken notice of for the brightness of his parts, and his attention to his studies. About the 20th year of his age he repaired to London, and commenced author, supporting himself entirely by his literary productions. It was during this he got acquainted with Mrs. Dodd. He was married in the 23d year of his age: His wife had hardly reached

* In his "Thoughts on the Glorious Epiphany," he speaks of his parents in the following lines:

"———Oh pleasing recollection!——there
 " Our dearest friends, by death relentless torn
 " From our embrace, joyful shall we meet,
 " Immortal meet, to part no more!—The hope,
 " Oh ye beloved AUTHORS of my birth,
 " Ye BEST OF PARENTS, who, 'midst torments fierce
 " And cruel anguish, in my arms expir'd;
 " The mournful office while my trembling hands
 " Of closing your dear eyes perform'd—that hope,
 " That balmy hope sooths my sad soul, and dries
 " The silent tear, that frequent from my eye
 " Drops mournful on remembrance of your love:
 " That love, which o'er me from the cradle watch'd
 " To manhood's dawn, solicitous and fond."

her sixteenth year-----without fortune, and without experience.

One of the first pieces which he gave the public appeared in the year 1747. It was a Pastoral, intituled, "*Diggon Davy's Resolution on the Death of his last Cow*;" and was written on the occasion, and with a view to satisfy a friend that the distemper then reigning among the horned cattle had been accurately described by Virgil. This he executed in the following lines :

" Dejected, first she hung her drooping head,
 " Refus'd her meat, and from her pasture fled ;
 " Then dull and languid seem'd her plaintive eye ;
 " Her breath grew noisome, and her udder dry.
 " Erst sweet that breath as morning gales in May,
 " And full that udder as of light the day.
 " Scorch'd with perpetual thirst, short sighs she drew,
 " Furr'd was her tongue, and to her mouth it grew :
 " Her burning nostrils putrid rheums distill'd,
 " And death's strong agonies her bowels fill'd ;
 " Each limb contracted, and a groan each breath ;
 " Lost ease I wish'd her, and it came in death.
 " Cast out infected and abhorr'd by all,
 " See how the useful and the beauteous fall !
 " Not ev'n her skin---when living, sleek and red,
 " Can aught avail me, *Colin*, now she's dead *."

This appears to be the first effort of his genius ; at least, this is the first which he gave to the public. In the next year, 1748, we find he continued to cultivate his Muse in small copies of verses, as occurrences in domestic life gave occasion to them†. The year following, 1749, a very remarkable incident gave rise to two Epistles :--The captain

* Poems, 1767, p. 260.

† See Poems, p. 159, "*An Ode occasioned by a young Lady's laughing at me for staying from an Assembly.*" And p. 161, "*A Tale, occasioned by the same young Lady's refusing to play at Quadrille, when asked by a Gentleman.*"

of a trading vessel, who used to traffick on the coast of Africa, went up the country, where he was introduced to a Moorish King, who had 40,000 men under his command. The Prince, being taken with the polite behaviour of the English, entertained them with the greatest civility ; and at last reposed such confidence in the captain as to entrust him with his son, about eighteen years of age, and another sprightly youth, to be brought to England, and educated in the European manner. The captain received them with great joy and fair treatment ; but basely sold them for slaves. Shortly after the wretch, whose name is not come down to us, died ; and the ship coming to England, the officers related the whole affair ; on which the Government sent to pay their ransom, and they were brought to England, and put under the care of the Earl of Halifax, then first Commissioner of Trade and Plantations, who gave orders for cloathing and educating them in a very genteel manner. They were afterwards introduced to the King, richly dressed in the European manner, and very graciously received ; and some months after were baptized at the Temple Church, by Mr. Terrett, Reader of the Temple, who undertook to instruct them in the Christian Faith. During their stay in England, they frequently appeared at the Theatres, and once were present at the representation of *Oroonoko*, at Covent-Garden ; where seeing persons of their own colour on the stage, apparently in the same distress from which they had been so lately delivered, the tender interview between *Imoinda* and *Oroonoko*, who was betrayed by the treachery of a captain, his account of his sufferings, and the repeated abuse of his placability and confidence, strongly affected them with that generous grief which pure nature always feels, and which art had not yet taught them to suppress. The young Prince was so far overcome, that he was obliged to retire at the end of the fourth act. His companion remained until the conclusion, but wept the whole time ; a circumstance which affected the audience still more than the Play, and doubled the tears which were shed for *Oroonoko* and *Imoinda*.

Upon this subject Mr. Dodd formed the design of writing Two Epistles, which were soon afterwards published, addressed

addressed to the Earl of Halifax. They will be allowed to possess considerable merit. We shall give the following extracts as specimens ;

" Fix'd the dread voyage, and the day decreed,
 " When duty's victim, love, was doom'd to bleed ;
 " Too well my memory can those scenes renew,
 " We met to sigh, to weep our last adieu.
 " That conscious palm, beneath whose towering shade
 " So oft our vows of mutual love were made ;
 " Where hope so oft anticipated joy,
 " And plann'd of future years the best employ ;
 " That palm was witness to the tears we shed,
 " When that fond hope, and all those joys were fled.
 " Thy trembling lips, with trembling lips I press'd,
 " And held thee panting to my panting breast.
 " Our sorrow, grown too mighty to sustain,
 " Now snatch'd us, fainting, from the sense of pain.
 " Together sinking in the trance divine,
 " I caught thy fleeting soul, and gave thee mine.
 " O! blest oblivion of tormenting care !
 " O! why recall'd to life and to despair ?
 " The dreadful summons came to part——

" Nurtur'd in ease, a thousand servants round
 " My wants prevented, and my wishes crown'd :
 " No painful labours stretch'd the tedious day,
 " On downy feet my moments danc'd away.
 " Whene'er I look'd, officious courtiers bow'd :
 " Where'er I pass'd, a shouting people croud ;
 " No fears intruded on the joys I knew,
 " Each man my friend, my lovely mistress you.
 " What dreadful change ! abandon'd and alone,
 " The shouted prince is now a slave unknown ;
 " To watch his eye no bending courtiers wait ;
 " No hasting crowds proclaim his regal state ;
 " A slave condemn'd, with unrewarded toil,
 " To turn, from morn to eve, a burning soil.

" Fainting beneath the sun's meridian heat,
 " Rouz'd by the scourge, the taunting jest I meet :
 "—" Thanks to thy friends, they cry, whose care recalls
 "—" A Prince to life, in whom a nation falls !"
 " Unwholsome scraps my strength but half sustain'd,
 " From corners glean'd, and even by dogs disdain'd ;
 " At night I mingled with a wretched crew,
 " Who by long use with woe familiar grew ;
 " Of manners brutish, merciless, and rude,
 " They mock'd my sufferings, and my pangs renew'd :
 " In groans, not sleep, I pass'd the weary night,
 " And rose to labour with the morning light.

" O ! I have tales to tell of love divine——
 " Such blissful tidings ! they shall soon be thine.
 " I long to tell thee, what, amaz'd, I see,
 " What habits, buildings, trades, and polity ;
 " How art and nature vie, to entertain
 " In public shows, and mix delight with pain,
 " O ! Zara, here, a story like my own,
 " With mimic skill, in borrow'd names, was shown ;
 " An Indian chief, like me, by fraud betray'd,
 " And, partner in his woes, an Indian maid.
 " I can't recall the scence ; 'tis pain too great ;
 " And, if recall'd, should shudder to relate."

To these extracts we shall only add the conclusion of Zara's answer to the Prince :

" Once more, O come ! and snatch me to thy arms ;
 " Come, shield my beating heart from vain alarms !
 " Come, let me hang enamour'd on thy breast,
 " Weep pleasing tears, and be with joy distress'd ;
 " Let me still hear, and still demand thy tale,
 " And, oft renew'd, still let my suit prevail.
 " Much still remains to tell, and to enquire ;
 " My hand still writes, and writing prompts desire ;
 " My pen denies my last farewell to write ;
 " Still, still, " return," my wishful thoughts indite.

" Oh

" Oh hear, my Prince, thy love, thy mistress, call ;
 " Think o'er each tender name, and hear by all.
 " Oh ! pleasing intercourse of soul with soul,
 " Thus while I write, I see, I clasp thee whole ;
 " And these kind letters, trembling Zara drew,
 " In every line shall bring her to thy view.
 " Return, return ; in love and truth excell ;
 " Return, I write ; I cannot add—farewell."

The year following, having made some progress in translating the Hymns of Callimachus, he put forth proposals for printing them. In this year he continued in College during the vacation, and wrote a humorous mock Heroic Poem, published in quarto, entitled, " A Day of Vacation at College," describing the manner in which a College life passes at that season of the year. This poem is dated 15th August, and was published in 1751. The following lines, describing the author's return home, after having wandered until prayer-time in search of entertainment, will serve as a specimen :

" The hour of prayer approaches : home I tend,
 " And as the silent melancholy court
 " Yawning I enter, 'chance a dismal scrape,
 " From hand of forlorn Fiddler, wounds my ear,
 " And to the scene adds horror. So the howl
 " Of triple-mouthed Cerberus, bursting dread
 " Thro' the dull silence of hell's awful gloom,
 " New terror struck thro' pale Æneas' soul
 " Dire woe begone, and made e'en hell more horrible."

In this year, 1750, he translated the eighteenth Book of Telemachus, as a specimen of the whole work ; but, as he himself says, was prevented from prosecuting it, by other and better employments.

Besides the Poem before-mentioned, Mr. Dodd appears to have published nothing in the year 1751, except an Elegy on the Death of Frederick Prince of Wales, Father of his present Majesty, who died on the 20th of March in that year.

It was either in the latter part of the year 1751, or the beginning of the subsequent one, that Mr. Dodd was ordained. He appears to have entered upon the profession with a due sense of the importance of it, and a resolution faithfully and attentively to perform the duties which it required. In this year he published "The Beauties of Shakespeare, regularly selected from each Play, in two Volumes, 12mo. dedicated to Sir George, afterwards Lord Lyttleton;" and, at the conclusion of the Preface, resigned all pursuits of the like kind, in the following words: "For my own part, better and more important things henceforth demand my attention; and I here, with no small pleasure, take leave of Shakespeare and the Critics: As this work was begun and finished before I entered upon the sacred function, in which I am now happily employed, let me trust this juvenile performance will prove no objection, since graver, and some very eminent members of the church, have thought it no improper employ to comment, explain, and publish, the works of their own country poets." Soon after his being ordained, he left Cambridge, having only taken the degree of Bachelor of Arts, and came up to London, where he was soon noticed as a very frequent and celebrated Preacher, and in April obtained the Lectureship of West-Ham and Bow.

At this period of his life he seems to have devoted his whole attention to the duties of that profession which he had made choice of; and the success which attended his endeavours was sufficient to encourage him to continue the same ardour. He soon became a celebrated preacher; wherever he was known to preach, the church was certain to be crowded with admiring and listening auditors. His person was well calculated to command respect, his voice harmonious, and his manner of delivery elegant and convincing. He was then thought to lean much in favour of the sentiments of Mr. Hutchinson*; and the Methodists
of

* In his Sermon on Unity Recommended, speaking of the glaring want of Charity, discernible amongst some of the Sectaries, he adds this note: "It will easily be understood, that I refer here to the notions of Mr. Hutchinson; of which I am bound

of the times were not without expectations of seeing him declare himself an espouser of the doctrines of their sect. In the year 1753, he published a poem, entituled, *An Epistle to a Lady, concerning some important and necessary Truths in Religion*, Quarto; in which he has drawn several Characters, and declares them to have been all real ones; in particular, he has contrasted the concluding scene in the lives of two persons, one a Debauchee, the other a Lady to whom he has given the name of *Urania*, and whose death and long illness he says, "I was myself a witness of, and am bound to declare, that any description comes short of her heroic patience and meek resignation." This year he was also appointed Lecturer of St. James's Garlickhith.

Still continuing the same laudable course, his popularity continued to increase with his industry and application. He now prepared four Volumes of Sermons for the press on the Miracles and Parables, which were afterwards printed by subscription; and, about the year 1754, became Lecturer of St. Olave's, Hart-street. In the year 1755, he published his translation of "The Hymns of Callimachus, translated from the Greek into English Verse, with explanatory notes: to which are added, Select Epigrams, and the Coma Berenices of the same Author; Six Hymns of Orpheus: and the Encomium of Ptolemy, by Theocritus." This work was printed in quarto, and dedicated to the Duke of Newcastle, by the recommendation of Dr. Keene, then Bishop of Chester, but now of Ely, who, having conceived a good opinion of Mr. Dodd at the university, was desirous of assisting him as a young man of abilities and character*. In this year he also published a Sermon, intituled, "The Sinful

"bound to speak with the greatest candour and moderation, as having once entertained a more favourable opinion of them, than maturer judgment, and more impartial examination, suffer me at present to entertain."

* So well esteemed Mr. Dodd was by his Lordship, that, we have been informed, he some time afterwards recommended a near relation to be his assistant at West-Ham.

" Christian

“ Christian condemned by his own Prayers, from *Luke*
 “ xix. 22. Preached at West-Ham, and St. Olave’s, Hart-
 “ street.”

The next year, 1756, he published, “ The Nature and
 “ Necessity of Fasting, being the Substance of Two Ser-
 “ mons, preached at West-Ham and St. Olave’s;” and,
 in November, began to publish his course of Sermons on
 the Parables*. In 1757, he visited Southampton; and
 there wrote, “ Thoughts on the Glorious Epiphany of
 “ the Lord Jesus Christ, a poetical Essay,” published in
 quarto, 1758, with a dedication to Dr. Keene, Bishop of
 Chester. In the preface to it, he mentions the occasion
 of writing it; and adds, “ This Poem is by no means
 “ calculated to please the gay, the thoughtless, the pro-
 “ fane; to amuse in a coffee-house, or murder a morn-
 “ ing’s tedious hour. Its subject is deep, serious, impor-
 “ tant; and can be acceptable to none but the serious, and
 “ such as are desirous to obtain that better country; to all
 “ of whom it is offered and inscribed, recommended to
 “ their patronage and protection, and by whom the author
 “ sincerely prays it may be found instructive, and a means
 “ to kindle in their hearts greater love to their eternal
 “ inheritance.” The following lines are the beginning of
 the Poem, and a proper specimen of it:

“ Soft blew the tepid breeze, wafting fair Health,
 “ The rosy nymph, from Hampton’s beauteous bay:
 “ While on the sea-green surface, polish’d smooth
 “ As Parian marble, play’d the golden beams

* About this time Mr. Dodd printed the following small pieces,
 intended to be distributed amongst the poor:

The Church Catechism, explained after a new method; with
 Proof from Scripture, subjoined to every article.

An Earnest Address to his Parishioners, by a Minister of the
 Church of England, concerning the Necessity, Nature, Means,
 and Marks, of true Faith in Christ Jesus. Designed principally
 for the Poor.

A Word of Advice to Sureties in Baptism: being a short Ex-
 tract from a Sermon on that Subject.

The Christian Sacrament and Sacrifice, extracted from Dr. Bre-
 vent.

“ Of

- " Of weltern Sol, gilding the gloomy groves
 " That from the forests heights depend, and clothe
 " With leafy majesty the shore : the hum
 " Mean while of busy merchandize ; the cry
 " Of sailors, light of heart ; and the mixt din
 " Of soldiers martial drum, and shrill-ton'd fife,
 " Just dying, on the distant ear confus'd.
 " All nature smil'd, heav'n, earth, and sea, conjoin'd
 " Their beauties to exalt the glowing heart."

On the 11th of June in this year, he preached a Sermon, which he afterwards published. It was intituled, " The People's Duty when the Host is gone forth against the Enemy." 8vo. And soon after gave the public a second edition of his Beauties of Shakespeare.

The author of the Rambler, in one of the papers * of that celebrated work, having represented the deplorable condition of many miserable wretches, who, through youth, inexperience, or passion, were led from the paths of virtue, and whose inclination might prompt them to forsake the course they were misled into, but whose good intentions were frustrated by the want of an assylum to shelter themselves ; it occasioned many gentlemen to turn their attention to this subject ; and after several schemes had been offered and canvassed, the plan of the present Magdalen Hospital was adopted, as liable to the least objection, and most likely to answer their benevolent design. Mr. Dodd was one of the first who undertook the support of the infant charity ; he wrote several well-timed and seasonable papers in defence of it ; he answered all the objections made to it ; he procured subscriptions from his friends, and offered his assistance to preach at the chapel belonging to the Hospital. By these means the place soon became the fashionable resort of people of quality, and a great deal of money was collected at the doors, and applied to the use of the charity. The Hospital was first opened in Goodman's-fields, on the 10th of August, 1758, but has since been removed to St. George's-fields. The success with which it has been carried on is in a great measure to be ascribed to Mr.

Dodd's diligence and popularity, and it is to be hoped will not be injured by his misfortunes. The first annual sermon before the Governors, was preached by him, at St. Laurence's Church, near Guildhall, on the 26th of April, 1759, and afterwards printed, with a preface, containing an account of the institution. In the beginning of this year he published in two volumes, 12mo. Bishop Hall's Meditations, which he dedicated to Miss Talbot. And, on the honour the Marquis of Granby acquired in Germany, he addressed an Ode to the Marchioness, printed in quarto. On Easter Monday he preached a Sermon before the Religious Societies in and about London, at their annual meeting, in the parish church of St. Mary le Bow. It was entituled, "Unity Recommended, in a Sermon on *Ephesians* Ch. iv. 3." In this sermon he controverted the doctrines of the several Sectaries; and in the preface, defended himself, with some warmth, from an imputation which had been thrown on him as a favourer of the doctrines of the Methodists.

From this aspersion he seems to have taken some pains to clear himself. In 1760, he became the publisher of "Original Letters between the Rev. Mr. John Wesley and Mr. Richard Tompson, respecting the Doctrine of Assurance, as held by the former, wherein that tenet is fully examined, with some strictures on Christian Perfection." He had, on the 20th of September, 1759, preached a Sermon at St. Martin's Church, Ludgate, before the Company of Apothecaries, on "The Wisdom and Goodness of God in the Vegetable Creation," which he printed in quarto; and being called upon to preach again before the same body at St. Anne's Blackfryars, on the 18th of Sept. 1760, he published the Sermon, which was on the same subject as the former.

On the 27th of Jan. 1760, he preached a Sermon at the Chapel of the Magdalen House, before his Royal Highness Prince Edward, which was also published. The Christian Magazine was set on foot in this year; and he became, if not the manager, at least a very large contributor to it.

Dr.

Dr. Squire, who was in the year 1760 appointed Bishop of St. David's, had, in the year preceding, published an excellent work, entitled, "Indifference for Religion in-
" excusable." On the appearance of this performance, Mr. Dodd wrote a Sonnet*, addressed to the author, who was so well pleased with this mark of his attention, that some time after the Bishop's elevation, in the year 1761, he appointed him his Chaplain. In that year he collected in 2 Vols. 12mo. a series of Papers, entitled, "The Visitor," which had been formerly printed in the Publick Ledger; and also produced another piece against the Sectaries, called, "A Conference between a Mystic, an
" Hutchinsonian, a Calvinist, a Methodist, and a Member
" of the Church of England, and others; wherein the
" tenets of each are freely examined and discussed," 8vo. He also published "An Account of the Rise, Progress,
" and present State of the Magdalen Charity," 8vo. to which were added his two Sermons. And in this year he was attacked himself by a Mr. Elliott, in a pamphlet called, "St. Paul no Antinomian, or a Vindication of that
" Apostle's Doctrine from the gross Charge of Heresy,
" Fanaticism, and Licentiousness," 8vo. An attack, however, which he did not consider of sufficient consequence to merit any notice*.

He was next year, 1762, called upon to preach a second time before the Governors of the Magdalen Charity their anniversary Sermon at St. George, Hanover Square, on the 18th of March. Considering that the subject of this Sermon was one which he had had such frequent occasion to enlarge upon before, it must be owned he acquitted himself of the task in a manner greatly to the credit of his abilities. On the 2d October he preached, and afterwards printed, a third Sermon at St. Ann's Black Fryars, before

Poems, p. 82.

* It is reported that the Earl of Halifax, who this year went Lord Lieutenant of Ireland, offered to appoint Mr. Dodd one of his Chaplains. It is unnecessary to remark that this post always entitles the possessor of it to some considerable preferment in that kingdom.

the

the Company of Apothecaries, on the same subject as the two former. He also this year published "A familiar Explanation of the poetical Works of Milton; to which is prefixed Mr. Addison's Criticism on Paradise Lost, with a Preface, 12mo."

His patron, Bishop Squire, in the year 1763, procured for him the Prebend of Brecon. His reputation now began to stand high in the world, and he meditated the design of publishing a large Commentary on the Bible. In order to render this work more valuable, Lord Masham presented him with the MSS. of the great Mr. Locke, found in his Lordship's library at Oates. Of these he selected a few, and published them in the Christian Magazine, particularly one on the Seventy Weeks of Daniel, in the month of June. This year also he published a work dedicated to the Earl of Bute, entitled, "Reflections on "Death," in 12mo. which had before appeared in the same Magazine*. And on the 30th of October preached a Sermon at West-Ham; of which a few copies were printed, but none sold. The title of it was "Youth dissuaded from Vice," dedicated to John Dorrein, Esquire.

In the spring of the next year he accompanied Bishop Squire to Brecknock; and while there, as a mark of his gratitude, wrote the following Ode, inscribed to his benefactor, expressive of the happiness and tranquility he enjoyed in that agreeable retreat.

" ODE written in the walks at Brecknock.

" *To Dr. Squire, Lord Bishop of St. David's.*

I

" Rude romantic shades and woods,
 " Hanging walks and falling floods!
 " Now that gush with foaming pride
 " Down the rough rock's steepy side;

* It is supposed that, in this year, the measures of Administration received some support from Mr. Dodd's pen: among other things, he is generally supposed to have been the author of "A Letter to the Right Hon. the Earl of Halifax on the Peace," 8vo.

" Now

" Now that o'er the pebbles play,
 " Winding round your silver way :
 " Mountains, that in dusky cloud,
 " High your sacred summits shroud ;
 " Whose variegated sides adorn
 " Fields, and flocks, and groves, and corn,
 " And whited cots, beside the steep,
 " Where health and labour sweetly sleep ;
 " Hail, pleasing scenes ! " AMYNTAS cry'd,
 As by old * *Hundy's* gurgling side,
 In careless fort his limbs he laid,
 The hoar hill hanging o'er his head.

His harp of ancient British sound lay by :
 He seiz'd it rapturous ; o'er the strings
 His fingers lightly fly,
 While thus his voice responsive sings :

2.

" From that celestial orb, where, thron'd in light,
 " Thou dwell'st, of powers angelic first, and best ;
 " Oh lovely Gratitude ! divinely bright,
 " Descend, in all thy glowing beauties drest.
 " Goddesses come, and oh ! impart
 " All thy ardors to my heart ;
 " Tune my harp, and touch my tongue,
 " Give me melody and song :
 " Softest notes and numbers bring,
 " 'Tis PALEMEN that I sing :
 " Gratitude, exalt my lays,
 " 'Tis my benefactor's praise.

3.

" But where can or numbers, or notes,
 " Sufficiently pleasing be found,
 " To express the due sense of his worth,
 " Who my life with such comforts hath crown'd.
 " He mark'd the small flock which I fed,
 " And my diligence gave him delight ;
 " Young shepherd, I'll help you, he said ;
 " And he plac'd me still nearer his sight.

* A river which runs by Brecknock.

" Then

" Then he gave me some sheep of my own---
 " Oh could I the charge but improve !
 " 'T would shew how I honour'd his gift,---
 " And would I could merit his love !
 " But sooner this brook at my feet
 " Shall cease in soft murmurs to flow ;
 " These mountains shall sooner sink down
 " To a plain with the vallies below ;
 " Than, mute to his praises, my tongue
 " Shall cease his lov'd name to resound,
 " Or my heart to his favours so priz'd,
 " Be ever insensible found.
 " Oh may the GREAT SHEPHERD of all
 " His life with rich blessings increase ;
 " And sweetly encompass him round
 " With plenty, with health, and with peace.
 " On all that partake of his board,
 " Behappiness largely bestow'd ;
 " His wife be still loving and kind ;
 " His children still lovely and good !
 " And---pass'd his benevolent days
 " 'Midst elegant labours of love !
 " Oh late, ye good angels, his soul
 " To the seats of the blessed remove !"
 Thus AMYNTAS sung pleas'd to his harp,
 With BRECON's white walls in his view :
 Many poets much sweeter you'll find ;
 No poet more honest and true.

May, 1764.

He also wrote another small poem, on a circumstance
 which occurred during this visit* ; and this year published
 " *Comfort to the afflicted under every distress, with suitable*
 " *devotions,*" 8vo. †

* Poems, p. 193.

† In this or the following year he printed a pamphlet, intituled,
 " Popery inconsistent with the natural Rights of Men in general,
 " and of Englishmen in particular."

Having

Having diligently employed himself several years, in collecting materials and compiling a Commentary to the Bible, in the year 1765 he began to publish it, in weekly and monthly numbers. This laborious work was dedicated to Bishop Squire, and continued to be regularly published until it was compleated in three volumes, folio. Besides the assistance of Mr. Locke's Manuscripts, he was favoured with other helps by the loan of Manuscripts by Doctor Waterland, Lord Clarendon, Gilbert West, Doctor Church, and other celebrated writers. He had, a short time before the commencement of this publication been appointed Chaplain to his Majesty ; and in the execution of this office, it is said, introduced an innovation at the Chaplain's Table at St. James's, by inviting ladies to dine there.

On the 7th day of May, 1766, died his friend and patron, Bishop Squire ; a man who appears to have held him in high estimation. He preached and printed a Sermon on the occasion of his decease, with a dedication to Mrs. Squire, dated 18th October ; in which he observed, that, in great afflictions, there was a time when the attempt to console only aggravated distress, and the language of pity served but to increase the soul's anxiety ; that time alone could bring consolation, and on that account he had forborne so long the tender office he then undertook. After a long detail of the character and virtues of the Bishop, he adds, " It is with a melancholy satisfaction that I pay this little tribute, and drop a grateful tear over the good Bishop's memory, which I must ever honour ; for I could sooner forget myself, than the pleasing distinction he gave me ; than the friendly intercourse we lately enjoyed so happily together ; than the favours which he bestowed upon me in so fatherly, so obliging, a manner ; for what his Lordship said of one of his patrons was equally true of himself :--*so kind and obliging was his manner in conferring favours, that it added a double pleasure to the receiver.*" In the course of this year he gave the public the fifth edition of Mr. Locke's Common-place Book to the Holy Bible, in 4to. with improvements. He also went to Cambridge, and took his degree of Doctor of Laws.

His next publication was a Collection of his Poems, elegantly printed in 8vo. and this was followed by a Sermon preached at St. James's, Westminster, April 9th, 1767, before the Governors of the Small-Pox Hospital. It was intituled, "The Practice of Inoculation recommended."

From this time, until the year 1769, we find no publication by him. In that year he translated, from the French of M. Maffillon, Bishop of Clermont, Sermons preached before Louis XV. during his Minority. They were called "Sermons on the Duties of the Great;" and were inscribed to the Prince of Wales.

In 1771, he published his "Sermons to Young Men, in three Vols." 12mo. These he dedicated to his pupils, Philip Stanhope, now Earl of Chesterfield, and Charles Ernst, Esquires. The thought of this publication, he acknowledges, was suggested by the Sermons to Young Women; † but denies that he had imitated the manner of that ingenious writer; as he declares, that part of his work had been written long before; and concludes his dedication in this manner: "Conscious of the rectitude of my purpose, and of my sincere wishes to promote the cause of Virtue and of Piety, I feel no solicitude respecting their reception; but, with our favourite Roman (Cicero) shall always think I act a proper part, by applying my little abilities to the instruction and improvement of our youth in duties of the greatest moment to themselves and others."

In the beginning of 1772, he was presented to the Living of Hockliffe, in Buckinghamshire. Some time preceding this period, he printed, in the || Christian Magazine, a Paper, intituled, "A Proposal for the Relief of Prisoners for Debt." This laid the first foundation of the present Society for the release of persons confined in goal for debts of a small amount. In consequence of it, several gentlemen agreed to meet together for the purpose of receiving contributions; and in a short time they were enabled to extend relief to multitudes, who otherwise must have dragged out a miserable existence, lost to themselves,

and without benefit to the world. To Dr. Dodd's honour it must be allowed, that no pains were at any time withheld, and that every assistance was cheerfully given by him where it could promote any work of charity. He was ever found ready, when called upon, and oftener as a volunteer, to forward the designs of the benevolent. This year he preached a Sermon at the Chapels in Charlotte-Street and Bedford Court, for the benefit of the before-mentioned charity, and afterwards published it. § About the same time he printed a Sermon, intitled, "The Frequency of Capital Punishments inconsistent with Justice, sound Policy, and Religion."

On the 27th of April, 1773, he again exerted his talents for the advantage of another charity, in a Sermon, intitled, "Compassion to Infants enforced, preached at the Church of Saint Martin in the Fields, before the Presidents and Guardians of the Dispensary for the Infant Poor."

But before the publication of some of the Pieces we have mentioned, Dr. Dodd had quitted his Lectureships at Westham, and in London, though held there in the highest respect: Impatient of a situation which held out no prospect of promotion, he quitted them to seek, as it might be supposed, for Court favour. Considering that Dr. Dodd had no family, that his Lectureships, and other preferments, brought in a considerable income, it may be doubted whether he acted with the true spirit of a minister of Christ, in quitting charges where, it is said, he was eminently useful, and where he was blest with the esteem and respect of numbers. However this may be, it seems to have given rise to his ruin. About this juncture the late Lord Chesterfield, who preferred a polished outside to every thing, fixed on the Doctor, whose exterior was polished, always conducting himself in a graceful and engaging manner, to be tutor to his cousin and heir. The Doctor now took a sumptuous house in Southampton Row, where

§ At the end of this Sermon he added Proposals for printing by Subscription, "Lectures on the First Epistle General of St. John; wherein many of the most important Topics of Christianity are largely discussed," in two vols. 8vo.

he had several pupils besides Lord Chesterfield's heir, though, it is said by some of the Doctor's friends, that Lord Chesterfield did not procure him the number which he had promised him to do.

At no period of Dr. Dodd's life, it is said, was he influenced by the rules of œconomy, tho' (if not carried beyond proper bounds) the most useful of all the virtues. This can scarce be disputed, as the neglect of it has given birth to more crimes and misfortunes than have, perhaps, arisen from any other source besides, and of which the unhappy Doctor has given a most striking example to be added to the numerous ones which had been before to warn the world; but how unavailing if the necessity of œconomy is not imbibed into the mind. It is asserted that the Doctor went to see, and saw the unhappy Perreaus go to their execution. Who would have thought then that the Doctor would, in a few months after, become a like spectacle for the like crime? One would scarce think it possible that the impression of so melancholy a sight could so soon be effaced from the mind, that a man of the Doctor's understanding should make no reflexions on it that should deter him from committing the like crime so soon after. Let all who are living beyond their circumstances tremble at this sad and most striking instance! Let them not lose a moment in retrenching their expences; for in Dr. Dodd they see an example which ought ever to be present to their mind, to what crime, and to what a fatal and deplorable end the neglect of œconomy may lead them. Happy if one is saved by it; the Doctor's death will not then be in vain: And such, considering all the circumstances of it, is the example, that it may reasonably be hoped many may be saved by it.

It is certain that, after his leaving his lectureships, and entering into engagement with the late Lord Chesterfield, he enlarged his acquaintance with the fashionable world; and he appears to have entered into all the spirit of it. A mode of living far above the bounds of his income, and a fondness for splendor and gaiety, was indulged. This, with a total inattention to all the maxims of prudence, soon embarrassed his circumstances, and he had recourse to almost any means to get rid of the difficulties which pressed upon

upon him for the present moment. May it ever be remembered, from the very striking example of Dr. Dodd, that an expensive man, who lives beyond the bounds of his circumstances, soon loses the sensibility which is the guardian and protector of his honour. He acquires a habit of trifling with engagements which ought to be held sacred, and feels no uneasiness at dismissing his creditors without payment of their demands, and sometimes even without an apology.

Whenever a person leaps the pale which delicacy prescribes in affairs of this nature, with certainty it may be said, that when he has learnt to neglect the censure of the world, every deviation from the rule of right becomes easy and familiar to him, and he acts that without reluctance, which, if he casts a retrospect to the sensations he felt before he first learnt to consider a slight departure from his word as trifling, he would have reflected upon with horror. The gradation, from the lowest to the highest crime, is more imperceptible than is generally supposed; slight and apparently trifling departures from the dictates of honour, and the sanctity of engagements, soon become familiar to the imagination; and as they cease to be objects of disgust, they soon lose their quality of creating dread and apprehension. When this happens to be the state of a person's mind, he will feel little reluctance at availing himself of any means which may offer to extricate him from an embarrassing situation; and, having quieted his conscience by the sophistry of his having no intention to defraud, he soon concludes that he may sin with impunity, and escape detection.

The first scheme the Doctor fell upon to support his extravagant living, was building a chapel in Charlotte-street, the expence of building of which he contracted with the builder to pay for by annuities, or annual payments. Though the income from this chapel, which the Doctor preached in, was considerable, yet it is supposed not to have answered his expectations. The next scheme the Doctor fell upon was, to endeavour to bribe the Lord Chancellor to present him to the rich living of St. George's, Hanover-Square, which no doubt the Doctor thought to improve by the voluntary contribution from the rich and
polite

polite audience which attend there, by his engaging manner of preaching.

This living having become, or being likely soon to become vacant, and being in the gift of the Lord Chancellor, an anonymous letter was sent to the Lady of that Nobleman, offering a sum of money, if, through her means, Dr. Dodd was appointed to it. As the letter was without name, no discovery could be made to fix the charge on him; but by a comparison of the writing with others, it, on examination, furnished evidence sufficient to prove that he was, if not principal in this extraordinary composition, at least acquainted with the contents. He now discovered the futility of his scheme, and set up a defence, which was calculated to impress a still more unfavourable opinion of him. He is said to have laid the blame entirely on Mrs. Dodd, and to have declared that the application was made wholly without his knowledge or participation. These declarations obtained no credit; for the letter was given to the Chancellor, and by him laid before his Majesty, with all the circumstances attending it. The consequence soon followed: His Majesty commanded that Dr. Dodd's name should be struck out of the list of his chaplains; and Dr. Halifax was appointed in his stead. This was the least punishment; the press soon began to teem with satire and invective, and obliged the Doctor to publish the following short letter in the St. James's Chronicle:

“ Mr. Baldwin,

“ May I earnestly intreat, through the channel of your
 “ paper, that the candid Public would suspend their sen-
 “ tence in my case. Under the pressure of circumstances
 “ exceedingly adverse, and furnished with no proofs of
 “ innocence but what are of a negative nature, there is
 “ left for me at present no mode of defence but that of
 “ an appeal to a life passed in public service, and an irre-
 “ proachable attention to the duties of my function. How
 “ impossible it is to oppose these to the torrent of popular
 “ invective, the world will judge: It is hoped, however,
 “ that time will, ere long, put some circumstances in my
 “ power, which will lead to an elucidation of this affair,

“ evince

“ evince to the satisfaction of mankind my integrity, and
 “ remove every ill impression with regard to the proceed-
 “ ings which have justly incensed a most respectable Per-
 “ sonage, and drawn such misfortunes upon me.

“ I am, Sir, &c.

Queen-Street,
Feb. 10, 1774.

WILLIAM DODD,”

However, this elucidation, which was to evince, to the satisfaction of mankind, his integrity, never appeared. And Mr. Foote made the matter a subject of ridicule at the Theatre in the Hay-market, where Mrs. Dodd was introduced in the character of Mrs. Simony in the Play of *The Cozeners*. However, his pupil, Lord Chesterfield, who was become of age by this time, presented him to the living of Wing, in Buckinghamshire, in the winter of 1774, and likewise appointed him one of his Chaplains. And the Doctor, about this time, probably not without a view of effacing the ill impressions which the world had received by means of his extraordinary application to the Lord Chancellor, placed himself foremost in the support of some newly-instituted charities. One of them, viz. that for the relief and discharge of persons imprisoned for small debts, he had been the first promoter of, and now become the zealous and able advocate for, and support of it. He regularly attended the meetings of the Society; he solicited subscriptions for the benefit of it, and preached a sermon before the Governors, which he soon afterwards printed, with an account of the rise, progress, and present state of the Society. He also preached a Sermon in recommendation of the plan for recovering persons apparently drowned, a charity that hath been attended with a considerable share of success. About this period he also was appointed Chaplain to the Free Masons, and printed a Speech made by him on laying the foundation-stone of a building in Great Queen-street, belonging to them.

All this time, and though his projects for increasing his circumstances had miscarried, the Doctor went on in his extravagant manner of living, till at length he was under the necessity of confining himself, except one day in the week, when he could not be arrested; and an attempt, it

is said, was once made to relieve him from his difficulties by a commission of bankruptcy. Happy it might have been had this taken place. His situation became notorious; but he still continued to live in the same expensive manner, and demands were made upon him in so pressing a manner, that he at last found himself obliged to search for means to answer them. He at length fixed on forging the name of Lord Chesterfield to a bond for 4200l. and that sum was obtained upon it.

The particulars are too well known to need being repeated; we shall therefore only observe, that by the ordering of the Divine Providence, such trivial circumstances lead to the detection of crimes, that no man can have just grounds to think he can so cunningly commit crimes as to prevent the detection of them. A small blur in a single letter in the bond led to the discovery of this affair, by an application to Lord Chesterfield to have another bond signed; though Mr. Manly declared on the trial that he could see no end it could answer to give him any reason or cause to suspect it was a forgery; however, he thought it proper to shew the bond to his client, Mr. Fletcher, who had lent the money on it. Mr. Fletcher does not appear to have been struck with it; but said he thought it would be best to write over a new bond, and wait upon Lord Chesterfield with it.--Thus by so very minute a circumstance was the detection made; the Judge on the trial said he thought it a *providential* one.

Another observation, or reflection, worthy of being attended to is, in what a situation he who has committed a crime is, and must necessarily be: he stands in jeopardy every hour: he is every moment subject to have his joy turned into the bitterest woe: his pleasure into the most exquisite anguish.

It is said that the Doctor at the moment the officers were at the door to apprehend him, was enjoying himself at table with his gay companions. What a dreadful change and shock must it have been, when the officers entered! It was so, indeed, to the Doctor—*Fearfulness and trembling came upon him, and horror overwhelmed him: his heart was pained within him, and the terrors of death came upon him. Pangs took hold upon him, as the pangs of a woman*
that

that travaileth. He was bowed down at the hearing of it : he was dismayed at the seeing of it--the day of his pleasure was turned into fear unto him.

May this dreadful, but just picture, of the guilty Dr. Dodd, strike the imagination, and affect the heart of every one who feels even the faintest thought, or slightest disposition in him to any crime ; nay, of every one who is going on in a course of living beyond their circumstances.

When Dr. Dodd was committed, the papers teemed every day with his praise, of the great good he had done, and with lessening or palliating his crime. The following verses appeared soon after his commitment to Wood-street Compter, under the title of " Verses by an unhappy Prisoner," dated from the Compter, in all the papers, and were universally attributed to the Doctor himself :

AMIDST confinement's miserable gloom,
Midst the lone horrors of this wretched room ;
What comforts, gracious Heaven ! dost thou bestow
To soothe my sorrows, and console my woe !

A wife, beyond the first of woman-kind,
Tender, attach'd, and e'en to death resign'd.
Dear youthful friends, in life's ingenuous hour,
As children zealous to exert each power :
Men skilled in wisdom's most sagacious lore,
Solicitous to aid, to save---restore !
Lawyers and counsellors, without a fee,
Studious to guide, direct, and set me free !
Nay---from the men I falsely doom'd my foes,
The ready offer of all service flows :
While gratitude, in guise unknown, draws nigh,
Says " I was kind," and tenders her supply !
---Above the rest, my keepers, sooth'd to grief,
With sympathetic pity give relief :
Treat as a guest the sufferer they revere,
And make it even tranquil to be here !
Great God of mercy ! if amidst my woes
A stream of such peculiar comfort flows ;
Flows full, flows only from thy care divine,
May I not humbly, firmly, Lord, resign ;

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And

And trust the issue to thy care alone ?

Yes, Lord, I trust : " O may thy will be done !"

After the trial, in which the Doctor was found guilty on the clearest evidence, the most virulent reflections were cast upon all concerned in it, the Court, Jury, &c. in an account of the trial, published, as it may be supposed, by some of the Doctor's friends ; and he himself published the following address in all the papers :

" Dr. DODD begs leave to present his most sincere and grateful acknowledgements to those many sympathizing friends, who have been so kind as to think of him in his distresses, and to assure them, that though his mind was too much engaged and agitated with necessary and important business, during his confinement in Wood-street, to admit the kind favour of their proffered visits, he shall now be happy, at any time, to receive their friendly and Christian consolation.

" Perfectly at ease with respect to his fate, and thoroughly resigned to the will of God, he cannot but feel a complacency in the striking humanity which he has experienced ; and while he most earnestly entreats a continuance and increase of that " Spirit of prayer, which he is told is poured forth for him," he cannot omit to assure all those, who by letter or otherwise have expressed their solicitude on his behalf, that conscious of the purity of his intention from any purpose to do injury, and happy in the full proof of that intention, by having done no injury to any man in respect to this unfortunate prosecution, he fully reposes himself on the mercies of his God, and has not a wish to live or die, but as life or death may tend to the glory of that God, and the good of mankind."

Feb 27, 1777.

The following answer appeared to this in the London Chronicle, addressed to the Doctor :

To DOCTOR DODD.

S I R,

THOUGH the verses which have appeared in the papers under the title of *Written by an unhappy Prisoner*, and dated from

from the Compter, have appeared to me most highly derogatory to the honour of God, as making him, if not a favourer of crimes, a peculiar favourer of criminals ; as destroying all difference between good and evil ; nay, giving, as it were, the preference to evil, and of consequence, in their tendency, highly prejudicial to Society ; yet, as you did not put your name to them, I did not think I had a right to address myself to you on them. But as you have now affixed your name to something extremely similar to them, which I have seen in the London Chronicle of Saturday March 1, I think it my duty, as an adorer of God, and consequently obliged to vindicate his perfections to the very utmost of my power, as a lover of virtue and integrity, and thinking it of the utmost importance to promote it uncorrupted among mankind ; and, as a member of society, bound to oppose every thing which manifestly tends to injure it ; for these reasons, Sir, I think it my duty to lay before the public some, as I think, just and necessary observations on your address.

First, Sir, there is no truth which we can be more certain of, either from our reflections or revelation, than that God is *true*, that he cannot *lye* ; consequently every *lye* must be contrary to his nature ; and he cannot approve of, much less be a peculiar favourer of any rational being who uttereth a *lye*. But, Sir, a forgery of any kind, under any circumstances, under any pretence, is a lie of the most aggravated and prejudicial nature ; and I will venture to say, Sir, there is not a line or a fact throughout the Scriptures, to justify a *lye* of any kind upon any pretence whatsoever, or let the intention be what it will ; and it is very frequently spoken of as an *abomination* to God. But, Sir, have you either in your defence, or your address, expressed any contrition for this ? Have you called upon your praying friends to entreat that God would give you a due sense of your crime, and true repentance ? No, Sir ; on the contrary, you have, in all you have said and written, palliated it ; nay, justified it ; for indicating your being in perfect peace and favour with God, without expressing your repentance, is to justify what you have done. With respect to your excuse, Sir, the Hon. Judge on your trial, with great justness, but
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at the same time tenderness, made an observation which does him honour, though he has since, by some of your friends, been scurrilously vilified for it. He observed, Sir, *that if excuses of the kind you made were to weigh in the minds of the Jury, it would be a defence for criminals of every kind and species.* This, Sir, I think, ought to have raised such a reflection in your mind, as to have prevented your publishing an address to the public, which has, at least, a tendency to encourage fraud and wrong of every kind. May not young men, Sir, from the principles of your address, be excited to purloin secretly from their masters, under an idea of a *purity of intention* that they will repay it when they are out of their time, and become able to do it. May not clerks be excited by it to go with their masters cash into the Alley, with the purity of intention of repaying it fully when they gain what they expect. May not every man involve his neighbour and friend in the greatest distress and ruin ; and all satisfy themselves by the example and doctrine of the pious Dr. Dodd, that they have done no harm, for their *intentions were pure* ; nay, flatter themselves that they are, notwithstanding, the peculiar favourites of God ; for such you insinuate in your address that you are. The Honourable Judge upon your trial, told your Jury, *Whether you would ever have been able to make restitution, did not then appear.* It was therefore incumbent on you, before you offered to talk to the public again of the purity of your intentions, to have shown how you were in ability of making restitution. But allowing this though, as the Judge observed, there is no appearance of it, was there not a high injury done in bringing a young Nobleman's name and conduct into disgrace ? Your pupil too, Sir, and one for whose honour you profess the highest regard ; for had you even paid back the money, the disgrace of taking up such a sum, and in such a manner, would for ever have rested upon his Lordship. Do you call this no Injury, Sir ? You must have no delicate sensibility if you do not hold it to be a great one. Have you done no injury, Sir, that there is no sufficient restitution or reparation to be made for ? Have you not brought a friend, Sir, Mr. Robinson, through a generous trust in your integrity, to a commitment to, and

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lying in Newgate, on a charge of a capital crime ; to a consequent loss of business, and perhaps, however much without any just reason, to a loss of character ? Does the purity of your intention lessen the injury to him ? or is it possible for you to make him, if he is a man of sensibility, an equal reparation ? But do you, Sir, in your Address to the Public, express the least tittle of compunction for having committed all these injuries ? On the contrary, you not only boast of *your purity of intention from any purpose to do injuries, but that you are happy in the full proof of that intention, by having done no injury to any man in respect to this unhappy prosecution*, as you are pleased to phrase it. Few, very few, I hope, Sir, under your circumstances, would presume to speak in so bold a manner. One man, at least, in this affair, Mr. Robinson, you have very essentially injured ; and have you not injured all mankind as far as your example reaches ? by the example you have set of committing a crime, which, if generally practised, would bring on the greatest injuries, and take away all safety and security from society : an example the more likely to be pernicious, considering the sacred character you bore, and the bold manner in which you have palliated, and, in a great degree, even justified it.—But to confine your expression to what, perhaps, you more particularly point at, the restitution you made after you were in custody : Can any one but yourself, Sir, think a restitution, made under the terror of death, and with the hopes of saving your life, a restitution proceeding from justice and repentance ? Can any one consider this as a full proof of your intention to do no injury ? Nay, unless all your debts were paid, you committed an act of injustice in this restitution ; as you assigned for it that which was, in strict justice, not your's to assign. Have you done no injury to the community at large, by setting an example of living so according to the fashion of this world, tho' you are a Minister of *Christ*, who lived not according to it, as to engage you to commit a crime to support it ? Do you not know, Sir, that living above circumstances is the prevailing vice of the age, and bids fair to extinguish every virtue among us, and bring at last an universal ruin on the nation ? Was it not, therefore, your duty, as a Preacher of Righteousness, to live within

your income, which, I am told, was very considerable ?—These observations I beg leave, Sir, to recommend to your serious attention, as well as to the public.—The writer of this is wholly unacquainted with Dr. Dodd, or any of his friends : he is as wholly unacquainted with any one concerned in the prosecution, therefore can be influenced by no partial motives. He has been induced solely by a veneration for God, who, he thinks, cannot possibly be more dishonoured than by a piety, whether real or feigned, which assumes a peculiar share in his favour, though just reeking with vices of the most prejudicial nature to mankind ; and by a regard to society, which he is persuaded must and will suffer, whenever any thing is substituted among them, as recommending them to the peculiar favour of God, independent of the strictest regard to integrity, and the constant exercise of truth and righteousness, in all their dealings with one another. He wishes not to extend this farther than Dr. Dodd's address has been ; and therefore sends it only to the London Chronicle, in which he has seen it ; but hopes the Printers of the other Papers, who have inserted that, will look upon it as a duty they owe to the Public to insert this, to prevent the pernicious influence that may possibly arise from the other. — No answer was ever given to this.

Between the time of the Doctor's being found guilty, and the Judges decision on the plea he had put in, in respect to Mr. Robinson's evidence, the utmost industry was used to represent Dr. Dodd's as a hard case, and his conviction as supported by influence, unwarrantable, illegal, and unprecedented evidence. The most artful means were used to arouse the passions of mankind in the Doctor's favour, tho' reason and justice pleaded against him.

It might have been reasonably expected that the unanimous opinion of twelve Judges, that the finding of the bill was right, and according to law, that Lewis Robinson was a competent witness, that the proceedings upon the indictment were legally had, and that the criminal was thereupon duly convicted according to law, would have totally silenced these pleas for the Doctor. But nothing reasonable was to be heard ; and, to the astonishment of every unprejudiced and reflecting mind, a Common Council

cil of the City of London was called, to present a petition in favour of the Doctor. There was so great an impropriety in this, that when the report first came abroad that a Common Council was to be called for the purpose, no unprejudiced or considerate person gave the least credit to it. How little they had to urge that the justice of the law should not take place, will appear from their own petition, which plainly shews that they had nothing to say the least to the purpose; and that after the competency of Mr. Robinson's evidence, and the legality of the whole proceedings against the Doctor, had been fully established by the unanimous opinion of the twelve Judges, they had not the least ground for presenting a petition, which will appear from a due consideration of the Doctor's own pleas for mercy, as delivered in Court when he was found guilty, and when he received sentence.—His defence upon his trial was as follows :

“ Upon the evidence which has this day been produced
 “ against me, I find it very difficult for me to address
 “ your Lordships : There is no man in the world, my
 “ Lords, who has a deeper sense of the heinous nature of
 “ the crime, for which I stand indicted, than myself ; I
 “ view it in all its extent of malignancy towards a com-
 “ mercial state like ours. But, my Lords, I humbly ap-
 “ prehend, though no Lawyer, that the moral turpitude
 “ and malignity of the crime, both in the eye of the
 “ law, of reason, and of religion, consists in the inten-
 “ tion. I am informed, my Lords, that the act of Par-
 “ liament, on this head, runs perpetually in that stile,
 “ *with an intention to defraud* : Such an intention, my
 “ Lords, and Gentlemen of the Jury, I believe has not
 “ been attempted to be proved upon me ; and the con-
 “ sequences that have happened, which have appeared
 “ before you, sufficiently prove, that a perfect and ample
 “ restitution has been made. I leave it, my Lords, to
 “ you, and you, Gentlemen of the Jury, to consider, that
 “ if an unhappy man, of any kind, ever deviates from
 “ the law of right, yet, if in the single first moment of
 “ recollection, he does all he can to make a full and per-
 “ fect amends, what, my Lords, and Gentlemen of the
 “ Jury, can God and man desire further ? My Lords,
 there

“ there are a variety of little circumstances, too tedious
 “ to trouble you with, with respect to this matter. Was
 “ I to give a loose to my feelings, I have many things to
 “ say, which I am sure you would feel, with respect to me.
 “ But, my Lords, as it appears on all hands, as it appears,
 “ Gentlemen of the Jury, in every view, that no injury,
 “ intentional or real, has been done to any man upon the
 “ face of the earth; I hope that, therefore, you will con-
 “ sider the case in its true state of clemency. I must ob-
 “ serve, and your Lordships I am sure, though I have met
 “ with all candour in this Court, yet I have been pursued
 “ with oppressive cruelty. I have been prosecuted after
 “ the most express engagements, after the most solemn
 “ assurances, after the most delusive, soothing arguments
 “ of Mr. Manley : I have been prosecuted with a cruelty
 “ scarcely to be paralleled. A person, avowedly criminal
 “ in the same indictment with myself, has been brought
 “ forth as a capital witness against me;—a fact, I be-
 “ lieve, totally unexampled. My Lords, oppressed as I
 “ am with infamy, loaded as I am with distress, sunk un-
 “ der this cruel prosecution, your Lordships, and Gentle-
 “ men of the Jury, cannot think life a matter of any va-
 “ lue to me. No, my Lords, I solemnly protest, that
 “ death, of all blessings, would be the most pleasant to
 “ me after this pain. I have yet, my Lords, I have yet
 “ ties which call upon me, ties which render me desirous
 “ even to continue this miserable existence ! I have a wife,
 “ my Lords, who, for twenty-seven years, has lived an
 “ unparalleled example of conjugal attachment and fidelity;
 “ and whose behaviour, during this trying scene,
 “ will draw tears of approbation, I am sure, even from
 “ the most inhuman. My Lords, I hope I don’t exceed
 “ in what I say. My Lords, I have creditors, honest
 “ men, that will lose much by my death : I hope, for the
 “ sake of justice towards them, some mercy will be shewn
 “ to me ; and if, upon the whole, these considerations at
 “ all avail with you, my Lords, and you, Gentlemen of
 “ the Jury ; if, upon the most partial survey of the mat-
 “ ter, not the slightest intention of injury can appear to
 “ any one ; and I solemnly declare, it was in my power
 “ to replace it in three months : of this I assured Robin-
 “ son

“ son frequently, and had his solemn assurances no man
 “ should be privy to it but Mr. Fletcher and himself :
 “ and if no injury is done to any man upon the earth, I
 “ then hope, I trust, I confide myself in the tenderness,
 “ humanity, and protection of my country.”

When he was brought to the bar to receive sentence, and asked what he had to alledge why Judgement should not be pronounced against him, he addressed the Court in the following terms :

“ My Lord,

“ I now stand before you a dreadful example of human
 “ infirmity. I entered upon public life with the expecta-
 “ tions common to young men, whose education has been
 “ liberal, and whose abilities have been flattered : and,
 “ when I became a Clergyman, considered myself as not
 “ impairing the dignity of the order. I was not an *idle*,
 “ nor, I hope, an *useless* minister. I taught the Truths
 “ of Christianity, with the zeal of conviction, and the
 “ authority of innocence. My labours were approved ;
 “ my pulpit became popular ; and I have reason to be-
 “ lieve that, of those who heard me, some have been
 “ *preserved* from sin, and some have been *reclaimed*.—
 “ Condescend, my Lord, to think, if these considerations
 “ aggravate my crime, how much they must embitter my
 “ punishment !

“ Being distinguished and elevated by the confidence
 “ of mankind, I had too much confidence in myself :
 “ and, thinking my integrity, what others thought it,
 “ established in sincerity, and fortified by religion, I did
 “ not consider the danger of vanity, nor suspect the de-
 “ ceitfulness of my own heart. The day of conflict came,
 “ in which temptation surprised and overwhelmed me.
 “ I committed the crime, which I intreat your Lordship
 “ to believe that my conscience hourly represents to me
 “ in its full bulk of mischief and malignity. Many have
 “ been overpowered by temptation, who are now among
 “ the penitent in Heaven.

“ To an act, *now* waiting the decision of vindictive
 “ Justice, I will not presume to oppose the counterbalance
 “ of almost thirty years—a great part of the life of man—
 “ passed

" passed in exciting and exercising charity; in relieving such distresses as I now feel; in administering those consolations which I now want. I will not otherwise extenuate my offence, than by declaring, what I hope will appear to many, and which many circumstances make probable, that I did not intend to be finally fraudulent; nor will it become me to apportion my own *punishment*, by alledging that my sufferings have been not much less than my guilt.

" I have fallen from reputation, which ought to have made me cautious; and from a fortune, which ought to have given me content. I am sunk at once into poverty and scorn: my name and my crime fill the ballads in the streets; the sport of the thoughtless, and the triumph of the wicked.

" It may seem strange, my Lord, that, remembering what I have lately been, I should still wish to continue what I am. But contempt of death, how speciously soever it might mingle with heathen virtues, has nothing in it suitable to Christian penitence. Many motives impel me to beg earnestly for life. I feel the natural horror of a violent death, and the universal dread of untimely dissolution. I am desirous to recompense the injury I have done to the Clergy, to the world, and to religion; and to efface the scandal of my crime, by the example of my repentance. But, above all, I wish to die with thoughts more composed, and calmer preparation. The gloom and confusion of a prison, the anxiety of a trial, the horror of suspense, and the inevitable vicissitudes of passion, leave not the mind in a due disposition for the holy exercises of prayer and self-examination.—Let not a little life be denied me, in which I may, by meditation and contrition, prepare myself to stand at the tribunal of Omnipotence, and support the presence of that *Judge*, who shall distribute to all according to their works; who will receive and pardon the repenting sinner; and from whom the merciful shall obtain mercy!

" For these reasons, my Lord, amidst shame and misery, I wish yet to live; and most humbly implore that I may be recommended by your Lordship to the clemency of his Majesty!"

Is there any thing in these defences but what, to an unprejudiced and discerning mind, rather makes against the Doctor, not to speak more unfavourably of them? There was an unhappy Spaniard, who received sentence of death at the same sessions the Doctor was found guilty, for stabbing a young woman he had connexions with, in a sudden transport of rage and jealousy; when he was asked what he had to alledge why judgement should not be pronounced against him, he only replied, "*It is well; I am content.*" These few words, if there is any thing to be built upon words, indicate a greatness and resignation of mind, that if mercy could have taken place of justice in the case, it seems to have pointed him out as a proper object, as the fact appeared to have been committed in a sudden gust of rage and jealousy: and he was a stranger to our laws. But it is probable that there was not a single emotion of pity raised in the breast of any one for this unhappy man.--- There was, about the time of Dr. Dodd's condemnation, a man condemned to be hanged, and a woman to be burnt, for washing a halfpenny to make it pass for a shilling. No humanity acted here to prevent the sentence taking place, nor no commiseration was shed upon them. But these were poor; and they were also, perhaps, ignorant of the penalty of the law in the case; and they had, perhaps, never once been led into the paths of goodness. So partial are we in our boasted humanity! — The following is a Copy of the Petition of the City of London:

To the King's Most Excellent Majesty.

The PETITION of the LORD MAYOR, ALDERMEN,
and COMMONS, of the CITY of LONDON,

Most humbly sheweth,

" That William Dodd, Doctor of Laws, now lying under sentence of death in your Majesty's gaol of Newgate, for the crime of forgery, has for a great part of his life set an useful and laudable example of diligence in his calling, which in many instances has produced the most happy effect.

" That he has been the first institutor, and a very earnest and active promoter of several modes of useful charity, and therefore may be considered as having been, on many occasions, a benefactor to the publick.

" Your petitioners therefore, considering his case as in some of its circumstances unprecedented and peculiar, and encouraged by your Majesty's known clemency, most humbly recommend the said William Dodd to your Majesty's most gracious con-

consideration, in hope that he will be found not altogether unworthy to stand an example of royal mercy."

And your petitioners will ever pray, &c.

The following is a Copy of the PETITION delivered to his MAJESTY by the Foreman of the JURY upon the Trial of the unfortunate Divine :

May it please your Majesty,

WE, your Majesty's dutiful subjects, the jurors on the trial of Dr. Dodd, most humbly presume to approach your Majesty, and to recommend the unhappy convict as an object whom we cannot but conceive worthy of your Majesty's royal compassion.

Being distressed in mind for his impending fate, and having considered his case in the most extensive point of view, we are induced to beseech your Majesty to consider, that the severe mode of proceeding against the prisoner was such, as, on the day of trial, impressed us with the utmost concern. -- We thence retained a wish to serve him ; but finding ourselves obliged to pronounce him guilty, no other hope now remains but to supplicate your Majesty, whose reign is filled with acts of mercy, and whose goodness is ever ready to relieve the distressed.

May we be permitted, therefore, gracious Sire, to form a hope, that your Majesty will please to listen to the request we make—that of saving life.—Should it be your Majesty's pleasure so to do, it will alleviate our anxiety, and convey to us a lasting monument of your paternal goodness.—Confiding in your Majesty's mercy, we, with the greatest humility, hope our prayers will not be in vain.

Samuel Elliot, Foreman.

Thomas Langstaff

Wm. Berry

Thomas Clark

John Pittaway

John Cockran

John Russell

John Quick

Francis Ilinson

Edward Davis

George Lyde

Thomas Tomlins.

The following is a PETITION said to have been signed by 23,000 hands :

To the KING's Most Excellent Majesty.
The humble Petition of the following Gentlemen,
Mer-

Merchants, and Traders, inhabitants of London,
Westminster, and the borough of Southwark,

Most humbly sheweth,

THAT though they are duly conscious of the strict justice of the dreadful sentence denounced against Dr. William Dodd, and confirmed by the wisdom of your Majesty in Council ; yet, considering the glorious prerogative with which your Majesty is invested, of softening the rigour of justice, especially in cases in which the law makes no discrimination, they humbly presume to submit to your Royal consideration,

That this unhappy convict has, during the greater part of his life, been a preacher remarkably diligent and persuasive :

That he has given signal proofs of public utility, in being a principal institutor of two charitable Societies, and by giving very zealous and efficacious assistance to others :

That in all ages it has been the custom to set the general character of delinquents against their particular crimes, and to consider those, who have benefited Society by their virtues, as not unworthy of pity, when they have injured it by their faults :

That the said William Dodd was, before this offence, regarded by great numbers as a man much to be revered for his abilities and usefulness :

That it may be feared the public execution of a minister of religion so active and conspicuous, may have very pernicious effects on common minds, and increase that disrespect for the Clergy, which is always productive of a laxity both in principle and practice :

That the good the said William Dodd has done, and the circumstances that render his case peculiar, almost preclude him from being an example that
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can give the least confidence to future offenders, should he be thought an object of Royal clemency :

That, therefore, they most humbly recommend William Dodd to the mercy of your Majesty, begging only that his life may be spared, in confidence, that whatever way he shall be disposed of in your Majesty's goodness and wisdom, his penitence will be a more useful atonement than his death.

And your petitioners will ever pray.

It cannot but be observed here, that these petitions set forth nothing as a plea for diverting the course of justice, except that which the twelve Judges had pronounced perfectly legal and right. The Jury build their petition solely upon this; the City's seems founded upon the same; for they say, " Your petitioners considering his case as in some " of its circumstances *unprecedented and peculiar*, humbly " recommend the said William Dodd," &c. But surely what the twelve Judges had unanimously pronounced to be right and legal, was not a proper foundation to petition upon for the diverting of justice. If they found it upon the Doctor's former good deeds, they set up their own wisdom against the Divine; for God has told us his rule of proceeding in the like case: " When (says he by " his prophet Ezekiel) the righteous turneth away from " his righteousness, and committeth iniquity, and doeth " according to all the abominations that the wicked man " doeth, shall he live? All the righteousness that he hath " done shall not be mentioned. In his trespass that he " hath trespassed, and in his sin that he hath sinned, in them " shall he die." Ezekiel, *Ch. xviii. 24.*—This is what God pronounceth emphatically to be strict or perfect Equity; and yet such is the force of prejudice, such the false dictates of the passions, that the King and his Council have been treated with the most virulent and scandalous abuse for not breaking this rule of Divine Equity: And this is founded in the immutable nature of things, in the eternal laws of Reason and Justice: For if any one leave virtue for vice, innocence for criminality, usefulness to society for measures the most destructive to it, his former good deeds can with no reason be alledged in his favour, because it is plain he has made another choice, unless it can be proved that this act was committed unpremeditatedly, as it were, in such an instant of time

time as did not give reason or reflexion room to operate; or, though deliberately, that the committor repented of it, and was fully convicted in his own mind of the heinousness of it, before the fear of punishment came upon him. But have, or could, these petitions set forth any thing of this kind of the Doctor? Have they set forth, or proved, what would have been much to the purpose, that there was a likelihood; or an ability, of his repaying the money if he had not been apprehended so soon, which was one of the points he rested his defence on upon his trial? This was a most material thing for the friends of the Doctor to have done; and their not doing it, makes much against him.

We are sorry to say, but truth demands it, that the petition of the city of London has not that strict expression of truth in it, which is one of the great, if not the greatest, ornament of human nature, and the greatest bond of security in society, which every individual ought to be strictly and nicely scrupulous about, much more a public Magistracy. It sets forth, that the Doctor has been the FIRST INSTITUTOR, and a *very earnest and active Promoter of SEVERAL Modes* of useful charity. But it does not appear that the Doctor was the FIRST INSTITUTOR of any more than *one single* mode of charity.

Petitions against the sentence of the law taking place can be justly founded only on some peculiarly extenuating circumstances in the commission of the crime, or afterwards, before the fear of punishment took place; or upon some circumstances appearing in favour of the criminal, which did not appear on his trial: But nothing of this kind is set forth in the petitions for the Doctor; and therefore they are trifling, and could not justly be expected to have effect: And it cannot but astonish every reflecting person, that the city of London should send up such a petition.

On the 6th of June, eleven days after he had received sentence, the Doctor delivered an Address in the Chapel of Newgate, to his fellow prisoners, and had it printed and published the next day in the following manner:

The

The CONVICT'S ADDRESS *to his UNHAPPY
BRETHREN, delivered in the Chapel of NEWGATE,*
Friday, June 6, 1777.

To the Reverend Mr. Villette, Ordinary of Newgate.
REVEREND SIR,

THE following Address owes its present public appearance to you. I read it to you after it was composed, and you thought it proper to be delivered, as was intended. You heard it delivered, and are pleased to think that its publication will be useful. — To a poor and abject worm, like myself, this is a sufficient inducement to that publication; and I heartily pray God, that in your hands it may frequently and effectually administer to the instruction and comfort of the miserable!

I am, dear Sir,

With my sincerest thanks for your humane
and friendly attention,

Your truly sorrowful,

And much afflicted brother in Christ,

Friday, June 6, 1777. WILLIAM DODD.

T H E A D D R E S S.

“ I acknowledge my faults, and my sin is ever
before me.” Psalm li. 3.

My dear and unhappy Fellow-Prisoners !

CONSIDERING my peculiar circumstances and situation, I cannot think myself justified, if I do not deliver to you, in sincere Christian love, some of my serious thoughts on our present awful state.

In the sixteenth chapter of the Acts of the Apostles, you read a memorable story respecting Paul and
Silas,

Silas, who, for preaching the Gospel, were cast by the Magistrates into prison, verse 23,—and, after having received many stripes, were committed to the *jaylor*, with a strict charge to keep them safely. Accordingly he thrust them into the inner prison, and made their feet fast in the stocks. At midnight Paul and Silas, supported by the testimony of a good conscience, prayed, and sang praises to God, and the prisoners heard them; and suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's chains were loosed. The keeper of the prison awaking out of his sleep, and seeing the prison doors open, in the greatest distress (as might well be imagined) drew his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, Do thyself no harm, for we are all here. The keeper calling for a light, and finding his prisoners thus freed from their bonds by the imperceptible agency of Divine Power, was irresistibly convinced that these men were not offenders against the law, but martyrs to the truth: he sprang in therefore, and came trembling, and fell down before Paul and Silas, and brought them out, and said, SIRs, WHAT MUST I DO TO BE SAVED?

What must I do to be saved? is the important question, which it becomes every human being to study from the first hour of reason to the last; but which we, my fellow prisoners, ought to consider with particular diligence and intenseness of meditation. Had it not been forgotten, or neglected by us, we had never appeared in this place. A little time for recollection and amendment is yet allowed us by the mercy of the law. Of this little time let no particle be lost. Let us fill our remaining life with all the duties which our present condition allows us to

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practise.

practise. Let us make one earnest effort for salvation !—And oh ! heavenly Father, who desirest not the death of a sinner, grant that this effort may not be in vain !

To teach others what *they must do to be saved*, has long been my employment and profession. You see with what confusion and dishonour I now stand before you—no more in the pulpit of instruction, but on this humble seat with yourselves.—You are not to consider me now as a man authorised to form the manners or direct the conscience, and speaking with the authority of a pastor to his flock—I am here guilty, like yourselves, of a capital offence ; and sentenced, like yourselves, to public and shameful death. My profession, which has given me stronger convictions of my duty than most of you can be supposed to have attained, and has extended my views to the consequences of wickedness farther than your observation is likely to have reached, has loaded my sin with peculiar aggravations ; and I entreat you to join your prayers with mine, that my sorrow may be proportionate to my guilt !

I am now, like you, enquiring, *what I must do to be saved?* and stand here to communicate to you what that enquiry suggests. Hear me with attention, my fellow prisoners ; and, in your melancholy hours of retirement, consider well what I offer to you from the sincerity of my good-will, and from the deepest conviction of a penitent heart.

Salvation is promised to us Christians on the terms of *faith, obedience, and repentance*. I shall therefore endeavour to shew how, in the short interval between this moment and death, we may exert *faith*, perform *obedience*, and exercise *repentance*, in a manner which our heavenly Father may, in his infinite mercy, vouchsafe to accept.

I. Faith

I. *Faith* is the foundation of all Christian virtue. It is that *without which it is impossible to please God*. I shall therefore consider, first, how *Faith* is to be particularly exerted by us in our present state.

Faith is a full and undoubting confidence in the declarations made by God in the holy Scriptures; a sincere reception of the doctrines taught by our blessed Saviour, with a firm assurance that he died to take away the sins of the world, and that we have, each of us, a part in the boundless benefits of the universal Sacrifice.

To this *faith* we must have recourse at all times, but particularly if we find ourselves tempted to despair. If thoughts arise in our minds, which suggest that we have sinned beyond the hope of pardon, and that therefore it is vain to seek for reconciliation by repentance; we must remember how God willeth that every man should be saved, and that those who obey his call, however late, shall not be rejected.--- If we are tempted to think that the injuries we have done are unrepaid, and therefore repentance is vain; let us remember, that the reparation which is impossible is not required; that sincerely to will is to do, in the sight of Him to whom all hearts are open; and that what is deficient in our endeavours, is supplied by the merits of Him who died to redeem us.

Yet let us likewise be careful lest an erroneous opinion of the all-sufficiency of our Saviour's merits lull us into carelessness and security. His merits are indeed all-sufficient! but he has prescribed the terms on which they are to operate. He died to save sinners, but to save only those sinners that repent. Peter who denied him was forgiven, but he obtained his pardon *by weeping bitterly*. They who have lived in perpetual regularity of duty, and are free from any gross or visible transgression, are yet but *unprofitable servants*:—What then are *we*, whose

crimes are hastening us to the grave before our time ? ---Let us *work with fear and trembling*, but still let us endeavour to *work out our salvation*. Let us hope without presumption ; let us fear without desperation ; and let our faith animate us to that which we were to consider,

Secondly, “ Sincere *Obedience* to the laws of God.” Our obedience, for the short time yet remaining, is restrained to a narrow circle. Those duties, which are called social and relative, are for the most part out of our power. We can contribute very little to the general happiness of mankind, while on those whom kindred and friendship have allied to us, we have brought disgrace and sorrow. We can only benefit the public by an example of contrition, and fortify our friends against temptation by warning and admonition.

The obedience left us now to practise is, “ submission to the will of God, and calm acquiescence in his wisdom and his justice.” We must not allow ourselves to repine at those miseries which have followed our offences, but suffer, with silent humility and resigned patience, the punishment which we deserve ; remembering that, according to the Apostle’s decision, no praise is due to them who bear with *patience to be buffeted for their faults*.

When we consider the wickedness of our past lives, and the danger of having been summoned to the final judgment without preparation, we shall, I hope, gradually rise so much above the gross conceptions of human nature, as to return thanks to God for what once seemed the most dreadful of all evils---our detection and conviction !---We shrink back, by immediate and instinctive terror, from the public eye, turned as it is upon us with indignation and contempt. Imprisonment is afflictive, and ignominious death is fearful ! But let us compare our

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condition with that which our actions might reasonably have incurred. The robber might have died in the act of violence, by lawful resistance. The man of fraud might have sunk into the grave, while he was enjoying the gain of his artifice:---and *where then had been our hope?* We have now leisure for thought; we have opportunities of instruction; and whatever we suffer from offended laws, may yet reconcile ourselves to God, who, if we sincerely *seek* him, will assuredly be *found*.

But how are we to *seek the Lord*? By the way which he himself hath appointed; by humble, fervent, and frequent prayer. Some hours of worship are appointed us; let us duly observe them. Some assistance to our devotion is supplied; let us thankfully accept it. But let us not rest in formality and prescription: let us call upon God night and day. When, in the review of the times which we have past, any offence arises to our thoughts, let us humbly implore forgiveness; and for those faults (and many they are and must be) which we cannot recollect, let us solicit mercy in general petitions. But it must be our constant care that we pray not merely with our lips; but that when we lament our sins, we are really humbled in self-abhorrence; and that, when we call for mercy, we raise our thoughts to hope and trust in the goodness of God, and the merits of our blessed Saviour, Jesus Christ.

The reception of the *holy sacrament*, to which we shall be called, in the most solemn manner, perhaps a few hours before we die, is the highest act of Christian worship. At that awful moment it will become us to drop for ever all worldly thoughts; to fix our hopes solely upon Christ, whose death is represented; and to consider ourselves as no longer connected with mortality.-----And possibly it may please God to afford us some consolation, some secret intimations

mations of acceptance and forgiveness. But these radiations of favour are not always felt by the sincerest penitents. To the greater part of those whom angels stand ready to receive, nothing is granted in this world beyond rational *hope* ;---and with *hope*, founded on *promise*, we may well be satisfied.

But such promises of salvation are made only to the *penitent*. It is requisite then that we consider,

Thirdly, “ How *Repentance* is to be exercised.” Repentance, in the general state of Christian life, is such a sorrow for sin as produces a change of manners, and an amendment of life. It is that disposition of mind, by which he *who stole, steals no more*; by which the *wicked man turneth away from his wickedness, and doth that which is lawful and right*. And to the man thus reformed, it is expressly promised, that *he shall save his soul alive*. Of this repentance the proofs are visible, and the reality certain, always to the penitent, and commonly to the church with which he communicates; because the state of the mind is discovered by the outward actions. But of the repentance which *our* condition requires and admits, no such evidence can appear; for to us many crimes and many virtues are made impossible by confinement; and the shortness of the time which is before us, gives little power, even to ourselves, of distinguishing the effects of terror from those of conviction; of deciding, whether our present sorrow for sin proceeds from abhorrence of guilt, or dread of punishment; whether the violence of our inordinate passions be totally subdued by the fear of God, or only crushed and restrained by the temporary force of present calamity.

Our repentance is like that of other sinners on their death bed; but with this advantage, that our danger is not greater, and our strength is more. Our faculties are not impaired by weakness of body. We
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come to the great work not withered by pains, nor clouded by the fumes of disease, but with minds capable of continued attention, and with bodies, of which *we* need have no care. We may therefore better discharge this tremendous duty, and better judge of our own performance.

Of the efficacy of a death-bed repentance many have disputed; but we have no leisure for controversy. Fix in your minds this decision, "Repentance is a change of the heart, of an evil to a good disposition." When that change is made, repentance is complete. God will consider that life as amended, which would have been amended if he had spared it. Repentance in the sight of men, even of the penitent, is not known but by its *fruits*: but our Creator sees the fruit blossom, or the seed. He knows those resolutions which are fixed, those conversions which would be permanent; and will receive them who are qualified by holy desires for works of righteousness, without exacting from them those outward duties which the shortness of their lives hindered them from performing.

Nothing therefore remains, but that we apply with all our speed, and with all our strength, to rectify our desires, and purify our thoughts; that we set God before us in all his goodness and terrors; that we consider him as the Father and the Judge of all the earth; as a Father, desirous to save; as a Judge, who cannot pardon unrepented iniquity: that we fall down before him self-condemned, and excite in our hearts an intense detestation of those crimes which have provoked him; with vehement and steady resolutions, that if life were granted us, it should be spent hereafter in the practice of our duty: that we pray the Giver of *grace* to strengthen and impress these holy thoughts, and to accept our repentance, tho' late, and in its beginnings violent:
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that we improve every good motion by diligent prayer; and having *declared* and *confirmed* our *faith* by the holy communion, we deliver ourselves into his hands, in firm hope, that He who created and redeemed us will not suffer us to perish.

The condition, without which forgiveness is not to be obtained, is that we forgive others. There is always a danger lest men, fresh from a trial in which life has been lost, should remember with resentment and malignity the prosecutor, the witnesses, or the Judges. It is indeed scarcely possible, that with all the prejudices of an interest so weighty, and so affecting, the convict should think otherwise, than that he has been treated, in some part of the process, with unnecessary severity. In this opinion he is perhaps singular, and therefore probably mistaken. But there is no time for disquisition: we must try to find the shortest way to peace. It is easier to forgive than to reason right. He that has been injuriously or unnecessarily harrassed, has one opportunity more of proving his sincerity, by forgiving the wrong, and praying for his enemy.

It is the duty of a penitent to repair, so far as he has the power, the injury which he has done. What we can do, is commonly nothing more than to leave the world an example of contrition. On the dreadful day, when the sentence of the law has its full force, some will be found to have affected a shameless bravery, or negligent intrepidity. Such is not the proper behaviour of a convicted criminal. To rejoice in tortures is the privilege of a martyr; to meet death with intrepidity is the right only of innocence, if in any human being innocence could be found. Of him, whose life is shortened by his crimes, the last duties are humility and self-abasement. We owe to God sincere repentance; we owe to man the appearance of repentance. We ought not to propa-
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gate an opinion, that he who lived in wickedness can die with courage. If the serenity or gaiety with which some men have ended a life of guilt, were unfeigned, they can be imputed only to ignorance or stupidity, or, what is more horrid, to voluntary intoxication : if they were artificial and hypocritical, they were acts of deception, the useless and unprofitable crimes of pride unmortified, and obstinacy unsubdued.

There is yet another crime possible, and, as there is reason to believe, sometimes committed in the last moment, on the margin of eternity.—Men have died with a steadfast denial of crimes, of which it is very difficult to suppose them innocent. By what equivocation or reserve they may have reconciled their consciences to falsehood, if their consciences were at all consulted, it is impossible to know. But if they thought, that when they were to die, they paid their legal forfeit, and that the world had no farther demand upon them ; that therefore they might, by keeping their own secrets, try to leave behind them a disputable reputation ; and that the falsehood was harmless, because none were injured ; they had very little considered the nature of society. One of the principal parts of national felicity arises from a wise and impartial administration of justice. Every man reposes upon the tribunals of his country the stability of possession, and the serenity of life. He, therefore, who unjustly exposes the courts of judicature to suspicion, either of partiality or error, not only does an injury to those who dispense the laws, but diminishes the public confidence in the laws themselves, and shakes the foundation of public tranquillity.

For my own part, I confess, with the deepest compunction, the crime which has brought me to this place ; and admit the justice of my sentence, while

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I am sinking under its severity. And I earnestly exhort you, my fellow prisoners, to acknowledge the offences which have been already proved ; and to bequeath to our country that confidence in public justice, without which there can be neither peace nor safety.

As few men suffer for their first offences, and most convicts are conscious of more crimes than have been brought within judicial cognizance, it is necessary to enquire how far confession ought to be extended. Peace of mind, or desire of instruction, may sometimes demand, that to the Minister whose counsel is requested, a long course of evil life should be discovered ; but of this every man must determine for himself. To the public, every man, before he departs from life, is obliged to confess those acts which have brought, or may bring unjust suspicion upon others ; and to convey such information, as may enable those who have suffered losses to obtain restitution.

Whatever good remains in our power, we must diligently perform. We must prevent, to the utmost of our power, all the evil consequences of our crimes. We must forgive all who have injured us. We must, by fervency of prayer and constancy in meditation, endeavour to repress all worldly passions, and generate in our minds that love of goodness, and hatred of sin, which may fit us for the society of heavenly minds. And, finally, we must commend and entrust our souls to HIM, who died for the sins of men ; with earnest wishes, and humble hopes, that he will admit us with the labourers who entered the vineyard at the *last hour*, and associate us with the *thief* whom he pardoned on the cross !

To this great end, you will not refuse to unite with me, on bended knees, and with humbled hearts, in fervent prayer to the throne of grace ! May the Father

Father of mercy hear our supplications, and have compassion upon us !

“ O Almighty Lord God, the righteous JUDGE of all the earth, who in thy providential justice dost frequently inflict severe vengeance upon sinners in this life, that thou mayest by their sad examples effectually deter others from committing the like heinous offences; and that they themselves, truly repenting of their faults, may escape the condemnation of hell :---look down in mercy upon us, *thy sorrowful servants*, whom thou hast suffered to become the unhappy objects of offended justice in this world !

Give us a through sense of all those evil *thoughts, words, and works*, which have so provoked thy patience, that thou hast been pleased to permit this public and shameful judgement to fall upon us; and grant us such a portion of grace and *godly sincerity*, that we may heartily confess, and unfeignedly repent of every breach of those most *holy laws and ordinances, which if a man do, he shall live in them.*

“ Let no root of bitterness and malice, no habitual and deadly sin, either of *omission* or *commission*, remain undisturbed in our hearts ! But enable us to make our repentance universal, without the least flattering or deceitful reserve, that so we may clear our consciences before we close our eyes.

“ And now that thou hast brought us within the view of our long home, and made us sensible that the time of our dissolution draweth near, endue us, we humbly pray thee, O gracious Father, with such Christian fortitude, that neither the terrors of thy present dispensations, nor the remembrance of our former sins, may have power to sink our spirits into a despondency of thy everlasting mercies in the adorable Son of thy love.

“ Wean our thoughts and affections, good Lord,
from all the vain and delusive enjoyments of this
E. 2. transitory.

transitory world ; that we may not only with patient resignation submit to the appointed stroke of death, but that our faith and hope may be so elevated, that we may conceive a longing desire to be dissolved from these our earthly tabernacles, and to be with Christ, which is far better than all the happiness we can wish for besides !

“ And in a due sense of our extraordinary want of forgiveness at thy hands, and of our utter unworthiness of the very least of all thy favours---of the meanest crumbs which fall from thy table--Oh ! blessed Lord Jesus ! make us so truly and universally charitable, that in an undissembled compliance with thy own awful command, and most endearing example, we may both freely forgive and cordially pray for our most inveterate *enemies*, *persecutors*, and *scandalisers* ! Forgive them, O Lord, we beseech thee---turn their hearts, and fill them with thy love !

“ Thus, may we humbly trust, our sorrowful prayers and tears will be acceptable in thy sight. Thus shall we be qualified, through Christ, to exchange this dismal bodily confinement [and these uneasy fetters] for the glorious liberty of the sons of God. And thus shall our legal doom upon earth be changed into a comfortable declaration of mercy in the highest heavens : and all through thy most precious and all-sufficient merits, O blessed Saviour of mankind,----who with the Father, and the Holy Ghost, livest and reignest ever, *One God*, world with out end. *Amen.*

Whatever the city of London might promise themselves, and whatever the friends of the Doctor might flatter themselves, by having obtained, by going from house to house, a petition of 37 yards long, signed, as it is said, by 23,000 names, the King and his Council saw no ground for complying with them, but stood firm for the execution of justice.

tice. We come therefore now to the closing scene : The accounts of this have been various ; the following is collected from the papers of the next day after his execution :

The Gazetteer gave the following :—Yesterday morning about nine o'clock, the Rev. William Dodd and Joseph Harris, were conveyed from Newgate, the former in a mourning coach, the latter in a cart, to the place of execution. Dr. Dodd at first seemed tolerably composed ; but as the coach proceeded, appeared at times to be so much overwhelmed with grief, that he sunk almost into a state of insensibility. He was accompanied by the Ordinary of Newgate, Mr. Dobey, chaplain to the Magdalen charity, and two other gentlemen. When he arrived at the place of execution, he endeavoured to recollect his yet remaining spirits, and met his fate with such a degree of penitence and contrition, as much affected the surrounding multitude. While the Doctor stood in the cart, an umbrella, which was intended for the Ordinary, sheltered him from the shower of rain which fell at that time with great violence. Joseph Harris, who was a young man, appeared much affected with the apprehension of his fate : the presence of his father, who accompanied him in the cart, added greatly to his perturbation of mind, and caused the youth once to faint away, on turning his eyes on his parent ; a circumstance which excited the pity of the spectators. He was tied up about a quarter of an hour before the Doctor, and both suffered about half past eleven o'clock.

Another correspondent has sent us the following account :—Yesterday the curtain was drawn over the existence of Dr. William Dodd, who suffered, to the disappointment of many thousands, the severe sentence of the law, for the crime of forgery. At seven o'clock in the morning the little gate of Newgate was resorted to by a vast concourse of people ; who were desirous of gratifying their curiosity with a sight of the unfortunate man in the prison-yard, which was extremely crowded, to the great emolument of the turnkeys, who levied a tax of a shilling a head, so that they must have profited very considerably. At nine, the Doctor and Joseph Harris, his fellow sufferer, convicted upon two indictments for highway robberies, came out of chapel into the yard ; the crowd flocked around them, and what is remarkable, not a dry eye could be discerned : The Divine appeared calm, serene and resigned. Harris was evidently under a violent agitation of spirits, and seemed to be in a horrible state of mind, at the idea of meeting his fate ; he went first in a cart, attended

by the executioner and his father : the Doctor followed in a mourning coach, wherein were besides, Mr. Villette, the Ordinary, Mr. Dobey, Chaplain to the Magdalen, Leapingwell, the Sheriff's officer, and a friend of the unfortunate criminal ; these were preceded by the City Marshals, Mr. Sheriff Thomas, &c. When the cart stopped at St. Sepulchre's church, Harris fainted away, and the executioner called to some persons at an opposite house to send some water, which they did, and Harris drank some of it ; the Bellman then did his office, but Harris was not capable of attending to the solemn invocation ; the cart went forward, and the coach took its stand. When the Bellman came to the conclusion, " Lord have mercy upon you, Christ have mercy upon you, Lord have mercy upon you !" the Doctor wrung his hands with the most sensible emotion of spirits.—The awful procession then went on without interruption. The multitude that lined the streets seemed to join in commiserating the dreadful situation of the Doctor, they shed a tear of pity for his sufferings, and in very severe terms condemned the severity of a certain law Lord for his rigid perseverance in seeking the blood of a man, to whom the world are so much indebted, and in whose case there were so many circumstances that cried aloud for mercy. Some of the mob (if so it may be called, for, upon the whole, there was the most respectable assembly that was ever seen upon the like occasion) wished they had the noble Lord among them, that they might pronounce judgement against him, for his numerous crimes against his country—" hanging would be too good for him," says one ; " True, (replied another) *simple* hanging would be too mild for so capital a traitor, but we'd embowel him, I'll warrant you, if we could *once* get him at the gallows. This kind of conversation accompanied the convict to the tree, which they reached near eleven o'clock. Dr. Dodd, in his way thither, with all the fortitude that was thought to accompany him, discovered some tokens of a flurried mind. At the place of execution he collected all his firmness, and beheld the spot without betraying the least agony of soul. A shower of rain fell during the short intervening time devoted to prayer. An umbrella sheltered the Doctor from the effects of the weather. The Doctor took a farewell of Harris in a few words, that the noise prevented being heard by the spectators. He also embraced the clergymen who attended him in a very moving manner. Harris met death like
a man

a man unwilling to leave the world. He was in inexpressible perturbations; and when the cart withdrew from under the gallows, distorted his limbs very much, and died very difficultly. The Doctor quitted the scene of life to all appearance with great ease.

The Public Advertiser gave the following account of the execution yesterday at Tyburn :---The public curiosity was so highly raised by the melancholy event expected to take place, that there were crouds about Newgate before seven in the morning. About a quarter before nine, Harris was placed in the cart, where he waited near half an hour, attended by his father, a venerable old man with grey hairs. At a quarter after nine the gloomy procession began to move through greater crouds of people than almost ever remembered on a similar occasion. The bell of St. Sepulchre began to toll at seven o'clock, and several stands were erected in the church-yard. At eight in the morning many hundreds were assembled at the place of execution. The galleries filled apace, at different prices, from five shillings to two; and shillings were paid for a standing in carts. By ten o'clock the trees were loaded with multitudes, and the houses covered. The front of one wooden building was half taken down to form a gallery; and the price of admission in a house was half a guinea. About this time arrived a hearse and mourning coach, each drawn by four horses, and the latter with three gentlemen in it. At a quarter before eleven came the fatal cavalcade in the following order: The two City Marshals, and numbers of Constables on horseback---one of the Sheriffs in a coach--the Under Sheriff in a chariot---a posse of Officers---Dr. Dodd, in a mourning coach, attended by two Clergymen, and a Sheriff's officer. The cart being drawn under the gallows, Harris was tied up. The mourning coach now advanced to the foot of the cart; the Doctor appeared in it with features of a calm resignation. In a few minutes he was attended into the cart; and as it rained hard, an umbrella was held over the clergyman who attended him. The Doctor's first business was to exhort, and pray for his fellow convict, who seemed to listen with eager attention. The executioner put the rope round his neck, which he assisted in adjusting, wearing his hat and wig all the time. The devotions were continued near forty minutes with great fervour; one of the Ministers occasionally admonishing Harris. The Doctor listened attentively, prayed with earnestness, and lifted up his hands, as in the fullness of devotion.

devotion. About ten minutes before they were turned off, the Doctor again prayed earnestly with and for Harris. The fatal moment now approaching, he took his hat off; but the wig coming with it, one of his friends restored it; but he said eagerly, "take it, take it," and the night-cap was placed on his head. The devotions were now renewed for a few minutes, after which he gave money to the executioner, and took an affectionate leave of his friends. He then assisted in drawing the cap over his face, and remained for some time with hands clasped, as in a serious and resigned prayer. Just before the cart moved, he gave some directions to the executioner, which it was supposed were to put him out of pain as soon as possible; for the moment the cart was clear of the bodies, he ran and pulled the Doctor's legs.

On the whole of this melancholy business Dr. Dodd's behaviour was consistent with his character as a man and a christian; he appeared a true penitent, but not so shocked as might be expected from his previous desire of life. Just as he was turned off, there was an universal silence; tears flowed from many eyes, but from one quarter there was almost instantly a general groan, that was deplorably affecting; and a mournful shriek, apparently a woman's voice, that pierced the hearts of those who heard it. He appeared not to suffer much in dying, though it was near two minutes before all motion ceased.

The following particulars appeared in other papers:

On Thursday night Dr. Dodd went to bed at eleven o'clock, and, what is remarkable, slept soundly from a little after that hour till four; he then waked in great agitation of mind, and prayed fervently till six, when he arose and prepared for his approaching fate.

We are informed that some medical gentlemen attempted, for several hours, to restore the unfortunate Divine to life, after he was cut down at Tyburn; but as the immensity of the crowd delayed them a full hour, their friendly and humane intentions were frustrated.

Just before Dr. Dodd was turned off, he desired Mr. Vilette to give Jack Ketch a guinea, and his man five shillings; after which he asked Mr. Leapingwell, the Sheriff's officer who attended him, if any other compliment was necessary? The latter replied no.

The Ordinary of Newgate, on the way to the place of execution, took an opportunity of asking the Doctor if he knew any thing of the report of a plan formed to effect his escape? To which the unfortunate criminal declared he was entirely ignorant of any scheme of the kind.

Dr. Dodd,

Dr. Dodd, whilst he was in the coach going to Tyburn, sat for ten or fifteen minutes, at different periods, with his eyes shut in inward meditation, and at intervals desired Mr. Villette to read him several prayers which he thought applicable to his unhappy situation. He once said he thought it was very hard mankind were not more merciful to each other, and that God Almighty did not ordain one man to destroy his fellow being. But he added, he was sure the Supreme Being had more mercy for us than we had for each other, otherwise we should be miserable indeed. Another time, after sitting silent some time, he said, Why should my weak, fleshy heart repine at death; my sufferings are nothing in comparison to him, whom, I believe, suffered for the sins of man, whom, I believe, suffered for us all, and in him I rest my salvation. When he came near the end of Great Marlborough-street, he observed, it was a shocking thing to be carried, in that ignominious manner, thro' the neighbourhood of which he lived, (recollecting himself) he said, but I am resigned. Such was the chief of this unfortunate man's discourse. And once he said, "And now, Lord, what is my hope? truly my hope is even in thee."

Whilst Dr. Dodd was placing the cap over his eyes, he particularly request his legs might not be pulled, which is usual, to put the unfortunate malefactors sooner out of their misery.

It will not be unuseful to close this account of Dr. Dodd with an impartial examination of his conduct of life, at least the latter part of it, for a course of some years; for, according to the Divine Rule which has been already quoted, it is by that he ought to be judged of here.—There is very great reason for such an impartial examination, as the greatest pains have been taken to extol him to the skies, and inflame the passions of mankind in his favour, to lessen or palliate, as it were, his crime; and thereby the most inveterate and scurrilous abuse has, without the least cause, been thrown on his Majesty and his Council for not stopping the course of justice in his favour. The supporting of Dr. Dodd in so unprecedented a manner, tends also to inculcate erroneous notions of right and wrong, and to extinguish real virtue: It tends to promote a shew of goodness without the reality. How much has been said upon Dr. Dodd's being the first promoter of the Society for the Relief of Persons confined for Debts? Let

us examine this impartially : At the time he was promoting this, he was all the while, by his act and example, leading others to a like place of confinement. By living very far above his circumstances, he was, it is very likely, by non-payment of the just demands upon him, wringing the hearts of some of his creditors with anguish : he was, perhaps, obliging others to take up money on interest, or to pay a more than common price, for want of their not being able to satisfy their creditors in due time, on account of his not paying their demands on him. The contributions he gave to this Society, and other charitable institutions, were not his to give, as they were the due of his creditors. It is forming extremely wrong notions of virtue, it is calling evil *good*, to think that acts of beneficence can be performed before acts of justice are done ; or to give such acts applause. But this is too much the spirit of the times. The man who makes the greatest stir at charitable institutions, though he is at the very same time unjust, a breaker of his promises and engagements, and of all the common duties of life, is extolled to the skies : no charge is to be heard against him ; even the laws are to be bent in his favour : he is to commit crimes of the most prejudicial nature to society with impunity. But is this the truth of things ? No ! strict integrity and justice is the first excellency of man : there is no virtue, no worth, without this : When this is wanting, all else is but the Peacock's feathers upon a Jay. If there be a virtue that the Creator has given to mankind to practise, it is this, *and to live according to right Reason* :

*Of all the Inhabitants of Earth, to Man alone
Creative Wisdom gave to lift his Eye
To Truth's eternal Measures ; thence to frame
The sacred Laws of Action and of Will,
Discerning Justice from unequal Deeds,
And Temperance from Folly.*

If there be a virtue which can dignify human nature, it is this.—All other virtues may be constitutional, or may be feigned. Strict integrity is not of a nature to be constitutional ; nor can it be feigned. It must therefore proceed from a real sense of duty and excellency. — Can Dr. Dodd be justified upon any right principles, in living continually,

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in a manner, very far beyond his circumstances, though those were very plentiful? Can his injustice, in keeping his creditors time after time out of their money, and not endeavouring to satisfy their just demands by a retrenching of his expences, be approved? Can he be justified in continuing, for a series of some years, in all those breaches of promises, subterfuges, and meannesses, which a man in such circumstances must necessarily commit? Can he be justified in that continued round of extravagant dissipation and gaiety in which he lived in his family, and whereby he was committing injustice every day, in contracting debts he had not means to pay? It ought to be remembered too, that during this he continued a professed Preacher of the Religion of CHRIST; the whole spirit of which is as different from such a life as light from darkness. He could scarcely look upon a page of the New Testament which did not, in direct terms, condemn his conduct. And whatever may be the opinion of these times, in almost every age and country the Teachers of Religion have been expected to live a life of more than ordinary goodness, and to be patterns of what they taught: and it seems to be founded in the reason of things to expect this. Is it not a mocking of CHRIST and his Religion for the professed Teacher to lead a life contrary to the spirit of it? The foundation of his religion is arising above the spirit and *fashion of this world, not to be conformed to it*, (to use the words of one of his Apostles) *but transformed by the renewing of the mind*.

Accidental deviations from the pure precepts of *Christ* may be fallen into by the best of men; but to lead a continued course of life directly opposite to the spirit of his religion, more particularly for a Teacher of it, is (to use a New Testament expression) to crucify *Christ* afresh; as it tends to make his religion vile, or a mere nothing, in the eyes of the people; to lead them to a quite contrary spirit from his. Can it be expected that the people will live in his spirit, while they see the Teachers of his religion live in a quite contrary one?

A Churchill deserves commendation in this, that he declined continuing to be a Teacher of a Religion, to the precepts of which he would not conform his life.—It may be said, perhaps, Is living above circumstances then so great

great a crime ? It may be answered, with truth and justice, That it is the root of many crimes, and even those of the blackest dye, and most prejudicial to society : The experience of the age, and even the present case, makes any proof of this unnecessary.—The writer of this never knew Dr. Dodd, or any of his friends, nor has any connexions whatsoever to bias him ; but, as a member of society, as a lover of truth and virtue, he thinks it his duty to declare his sentiments against whatever appears to him to tend to lessen in the people a regard to honesty or justice, which is the foundation of all security and happiness in society. But must not this be done when they see the man honoured, as it were, who has violated them in the most deliberate manner, and it may be added continual manner ? for his continuing to live year after year beyond his circumstances was doing so, as he had it every day in his power, by retrenching his gaiety and splendor of living, and appropriating part of the incomes of his preferments, to have done justice.

The Doctor could not, like a tradesman, be brought into difficulties by circumstances which could not be guarded against. The misfortunes of trade are various : the Doctor was exposed to none of them ; nor was he burdened by a large family, never having had a child ; and his income for many years has been considerable. Nor was there that difficulty in extricating himself from his circumstances, as at ends the tradesman ; --retrenching of his expences, and living as became a Minister of Christ, would have effected it. But he chose any other means, however vile, sooner than do this. How great his injustice to his creditors may be inferred from his own words, urging it as one plea that the course of justice against him should be suspended. " I have creditors, my Lord, honest men, that will lose much by my death : I hope, for the sake of justice " towards them, some mercy will be shewn to me." (*See his Defence, page 22.*)

To see a clergyman, who was capable of endeavouring, by the most indirect means, to corrupt the integrity of the highest and most respectable officer in the kingdom, in the bestowing of ecclesiastical preferment ; a professed teacher of the righteousness of Christ, committing injustice every day, by living far beyond his abilities to pay ; a deliberate perpetrator of a crime the most prejudicial to society ; and which, if not prevented, no property can be secure ; to see such a one honoured, as it were, heaven and earth moved

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in his favour, and the magistrates of a city, who ought to be the guardians and supporters of justice, joining in endeavouring to prevent the justice of the laws taking place on him: to see the King and his Council reviled in the most abusive manner for not sacrificing justice in favour of such an offender, is the way to extinguish in the people all ideas of there being any enormity in injustice and fraud. Too true it is already, that since our refinement, or false virtue, has taught us to think it inhumanity to treat the perpetrators of crimes with the infamy and detestation they merit, since we have grown so humanely polite as to treat criminals with the same respect as is due only to virtue; the commission of crimes has increased in a rapid degree among us, and will go on to increase whilst we continue to have such refinement. The punishment of the laws will not be sufficient so long as the offenders against them are not stigmatized with infamy. Whatever humanity bids the heart feel for the sufferings of criminals, the interests of virtue and society require we should lock it up in our own breast, and in our language and outward behaviour cast a due ignominy on them. Let capital punishments be abolished if you will; but let infamy in every society attend the violators of the eternal and immutable laws of justice. The King and his Council have, to their great honour, done all that was in their power to prevent the bad influence which the stir that has been made to save Dr. Dodd from just punishment might have had.

The Public may, and it is to be earnestly wished they will, learn this instruction from his sad fate:—that neither TALENTS, LEARNING, OR POPULAR FAVOUR, can save a man from *ignominy* and *destruction*, who once permits himself to be seduced out of the proper bounds of *economy*. *Extravagance*, and the *folly of imitating our superiors*, appear to be, at present, too universally prevailing; but let all those whose minds are susceptible of such weak impressions, recollect these are *the seeds of forgery*.

Let every man who shall hereafter meditate on a forgery, call to mind the ignominious fate of Dr. Dodd; let him reflect from his remarkable case, that there is the highest probability that woe and bitter anguish will follow the flowing of the ink, and a speedy and shameful death the stroke of the pen. Thus will Dr. Dodd in his death be useful to mankind, as without doubt many of his actions in life have been. May he long stand a striking monument of the baleful effects of living above our circum-

stances! and of how little true worth are eloquence, shining abilities, and even social virtues, if the heart is not fortified by immoveable integrity, and influenced by the love of justice above all things.

The instance of Dr. Dodd does also, in a striking manner, set forth the force and use of the Apostolic advice: *Let him that thinketh he standeth, take heed lest he fall.* We may also see the truth of that maxim pronounced so many ages ago by Solon, That no man can be pronounced happy till the *day of his death.*—Who would have ever thought, or how little could it enter into his own imagination to conceive, that he whom crouds followed from pulpit to pulpit to hear the word of God, and learn the rules of righteousness, should be followed by the same crouds to see him suffer an ignominious death for a most flagitious crime! How happy had it been for himself had he died a few years ago!---It is said that the Doctor's motto on his seal, coach, &c. was HONOUR AND HONESTY. How much is it to be lamented that they were not also deeply engraven on his heart. But let the reader, whoever he is, from this fatal example resolve to write them in the tables of his memory and his heart, that they may not depart from him in any circumstance or moment, let his situation be whatever it will.

The Doctor seems to have had a great tenderness of heart. The verses that have been quoted speaking of his parents, and his dedicating one of his works to their memory, does him great honour; and the pains he took to relieve distresses. Speaking of himself in his Reflexions on Death, he says, “ No
 “ man living can have an higher regard for benevo-
 “ lence and humanity than the writer of these lines :
 “ But he thinks benevolence to the soul of a much higher
 “ nature than that to the body; and would be far from
 “ leading those who are treading the insidious paths of
 “ pleasure

“ pleasure with too eager delight, into delusive and dangerous opinions, as if tenderness of heart, and acts of charity, could atone for every other deficiency.”

There is a great appearance of his being sincere in his writings, and that he felt what he wrote. Unhappily for him, he was influenced too much by ambitious views, and fell into the insidious paths of pleasure, or of high living, keeping much company, and making a show. From hence sprang his ruin. The sermons he composed and delivered, with his other numerous literary productions, shew that he did not always live in a constant round of dissipation. Let us applaud and honour him in his good deeds, not justify him therefrom in his bad ones, but drop the tear of feeling and compassion over his unhappy fate, hoping and wishing, that by a sincere repentance in the concluding scene of his life, he is now happy. But let no man from his or any other example, think he may violate the laws of society, and the eternal rules of justice and righteousness, with any well-grounded assurance of being received into the Divine Favour hereafter, by the tears he may shed, and the contrition he may express or feel, when punishment lays hold upon him.

There was something in the figure, eloquence, and manner of Dr. Dodd, that gave him always the command of his audience in his preaching. It is however granted by his friends, that his parts were rather shining than solid, and that his success was more owing to a polished exterior, to the amiable and graceful manner in which he uniformly conducted himself, which made a most universal impression in his favour, than to any uncommon share of intrinsic merit.

Dr. Dodd was buried on Monday night, the 30th of June, about twelve o'clock, in a vault belonging to a very antient family, in the church-yard of West Ham, near London, where he had been Lecturer. The Doctor,

before his execution, had requested to be buried in the church, but his request was not granted. The inscription on the coffin was, "The Rev. William Dodd, " born May 29, 1729; died June 27, 1777, in the 49th " year of his age."

AS we have, in the preceding account, taken the liberty of censuring the petition of the City of London, it will be but just to set forth the arguments on which it was founded.

At a Court of Common Council held on Friday the 16th of June, the Lord Mayor opened the business by observing they were called together at the request of a number of respectable and worthy members, to consider of a petition to his Majesty, in behalf of Dr. Dodd.

Mr. Deputy Jones opened the subject in a pathetic speech, in which he drew a short picture of the Doctor's public life, and made an inference that the good he had done very much over-balanced the evil in the crime for which he was now an unhappy sufferer: he concluded by hoping the Court would coincide with him in opinion, when they had heard the evidence of gentlemen waiting without doors, that it would be a measure worthy the humanity of the corporation of London to petition his Majesty in his favour.

Mr. Hawes was then desired to attend the Court, who affirmed, the Doctor had been a very active instrument in promoting the society for the recovery of drowned persons; and that upwards of one hundred had been delivered from the grave by that institution.

Mr. White then rose, and confirmed the sentiments of Mr. Deputy Jones, and in a very able manner shewed the evil tendency of pushing the full execution of the law in this singular case, as it might prejudice the cause of religion. He observed,

served, the lower orders, which formed the multitude of mankind, were already too much disposed to ridicule the clergy ; and he doubted not but the scoffers would triumph in the public spectacle of a divine of rank and eminence suffering an ignominious death. He then desired Mr Winterbottom might be called in, who, with equal clearness and precision, pointed out the great blessings which had been derived to society at large, by the Doctor's labours in the service of the Magdalen ; that, with Mr. Dingley, he formed the first plan, and by his preaching established the charity in the good opinion of mankind ; that it had flourished exceedingly by his diligent endeavours ; that prodigious numbers, which he specified, had been reclaimed, and were living monuments of its utility and success.

Mr. Deputy Judd, in the same line of argument with those who had spoke before him, introduced Mr. Nealde, Treasurer to the Society for the discharge of small debtors, who spoke at once to the judgement and the heart. He affirmed, that Dr. Dodd was the sole establisher of the society, and that he had promoted its interest with unremitting assiduity, and considerable detriment to his private fortune ; that more than twenty thousand had been relieved by the charity.

These several accounts being finished, Mr Deputy Jones resumed the subject, and spoke the warm feeling of a humane heart, on hearing of so much good by this unhappy individual, and congratulated the Court that they had had such evidence.

Mr. White, in a similar manner, expressed the pleasure he received in taking a part in such a business, and made the following motion, which was unanimously carried : " That it appears to this Court, that the Rev. Dr. Dodd, now under sentence of death, for the crime of forgery, hath, in the former part of his life, set an useful and laudable example

ple of diligence in his calling; and that in being the first institutor, or a very earnest and active promoter of several modes of useful charity, he hath on many occasions been a benefactor to the public." He then proceeded with a second motion, " That an humble petition from this Court be presented to his Majesty, recommending Dr. Dodd as an object of Royal mercy."

Mr. Alderman Wooldridge expressed some doubts on the propriety of a petition on such an occasion, and believed it was unprecedented. He added, he most heartily wished he might find mercy.

Mr. Deputy Jones replied, that all precedents must have an origin, and this was an original case.

Mr. Sharp observed there could be no impropriety in petitioning the King, and that they must counteract the dictates of conscience, if they did not in such a case as this. He concluded, that it was greatly to be feared an execution would have a very bad effect in a religious point of view.

Mr. Fisher said, there could be no impropriety in petitioning; that the law respecting forgery was made sanguinary, for the benefit of the commercial world; that if the City of London, which was most interested in that law, should express their wishes that it might in so singular an instance be dispensed with, his Majesty could have no pleasure in putting an unhappy man to death, and doubtless would graciously listen to the prayer of the petition; and that he had very good reason to believe a request of this sort would be favourably received.

Observations on the Arguments on which the Petition of the City of London, in favour of Doctor Dodd, was founded.

LET us impartially consider these arguments :--If the argument of Mr. Deputy Jones was conclusive, that the good the Doctor had done very much over-
balanced

balanced the evil of the crime for which he had received sentence, many hundreds must have suffered unjustly ; as the useful actions of their life probably overbalanced the evil in the crime they suffered for. It was the opinion of the late Dr. Jortin, and published in one of his sermons, and, it is to be hoped, a true one, " that the generality of mankind do more good than evil ;" and if the Deputy's argument was to be admitted, it would raise an obstruction to the execution of justice in a number of cases, and, perhaps, the most deserving of punishment. Poor ignorant friendless criminals, indeed, would suffer in the like number, as usual, without a single sigh, or thought of compassion : But the well educated one, the rich, or luxurious one, who had gained friends by his shining parts, or by his table and chearful bowl, would always find some to plead his former merits, and the good he had done ; for what is right in one case, is certainly right in another. If the argument holds for Doctor Dodd, it will certainly do, or at least be thought to do so, for another, and another, and so on to a boundless length ; nay, some, it may with great reason be supposed, would venture on the commission of crimes on the flattering hopes of being saved by their former good deeds, who otherwise would be deterred ; and some would be tempted to make a bustle in public charities to balance against the future enormities they might possibly commit, that might subject them to the punishment of the laws.—We leave it to the reader to judge on which side true reason and justice preponderates. But let us attend to Mr. White, who supported Mr. Deputy : Mr. White arose and confirmed the sentiments of Deputy Jones ; and, as it is said, *in a very able manner shewed the evil tendency of pushing the full execution of the law in this singular case, as it might prejudice the cause of religion.* He observed,

observed, *the lowest orders, which formed the multitude of mankind, were already too much disposed to ridicule the Clergy; and he doubted not but the scoffers would triumph in the public spectacle of a Divine of rank and eminence suffering an ignominious death.*—Most excellent reasoning this of Mr. White's, to set aside the due execution of the law on a criminal; the King and the Council must have been blind, indeed, not to have seen the force of it! The clergy, however, we believe, will not thank Mr. White: the respectable ones of that order are very sensible, from experience, that there is no disposition in the lower orders of mankind, nor any other order, to *ridicule* them; nor do they meet with it but very rarely, if ever, even from individuals. There may justly be a fear that the commission of such a crime, by a Clergyman, as Dr. Dodd has committed, may prejudice the cause of religion; but in Mr. White's ideas it is not the commission of a most flagrant crime by a Clergyman which will prejudice the cause of religion, but seeing the Parson hanged up. No doubt, Mr. White, the lower orders, which form the multitude of mankind, must be hugely prejudiced in favour of religion, by seeing a Clergyman go unpunished for an enormous crime, whilst they are hung up by scores for committing very far less ones.—Mr. White, before he made use of this plea, ought to have consulted the clergy: and, we are persuaded, he would have found their opinion very different from his; for all of them we have met with have agreed, that there was no just or reasonable cause to desire a remittance of the execution of the laws in favour of Dr. Dodd. Thanks to God, Mr. White, even the lower orders, which form the multitude, and which, as a Common Councilman, you seem to speak of as so much beneath you, are too much enlightened in our nation and age not to see

see the violation there would be of all natural justice and equity, was a criminal to be set free from the penalty of the laws, because he is a Clergyman. In the dark ages of Popery and superstition, they might not dare to exclaim against it; though even then one would think they must see the injustice; but in our age they certainly would.

Mr. Sharp, another of the Common Council, observed, *that they must counteract the dictates of conscience if they did not petition the King in such a case.* Perhaps the Common Council of London have a *peculiar conscience*; but one may venture to affirm, that no man in the kingdom besides found any dictate of conscience to petition the King in favour of Dr. Dodd; and it is extremely plain the King and his Council have no conscience at all, or, at least, a very dull one indeed; seeing it has given them no dictates to save the Doctor, though the good city of London took so much pains to give it a jog.

Mr. Fisher, another of the Gentlemen, went on a different ground: He said, that "*the law respecting forgery was made sanguinary for the benefit of the commercial world; that if the city of London, which was most interested in that law, should express their wishes that it might in so singular an instance be dispensed with, his Majesty would doubtless listen to the prayer of the petition.*" And so, Mr. Fisher, being a Common Councilman of the city of London, you think, like a Chinese Mandarin of China, that all the rest of the world besides is nothing; and that the security of property in all the rest of the kingdom besides was not an object of the legislature in passing a law against forgery; and the force and terror of this law is to be lessened, and property in consequence rendered less secure, by the penalty of it being dispensed with whenever a Deputy Jones, a Mr. White, or Mr. Fisher, think it proper? No, Sir,

Sir, whatever opinion you might form of the King and his Council, they are too wise to dispense with the execution of the law, and thereby lessen the security of the Public at large, whenever the Common Council of London think proper to direct them so to do, as supposing the law of the land made only for their use, and therefore may be dispensed with at their wish. You found, great Mr. Fisher, that his Majesty will doubtless *not* listen to the prayer of unreasonable and injurious petitions, tho' coming from the Common Council of London; and tho' Mr. Fisher thought proper to affirm that he had *very good reasons* to believe that a request of this kind would be very favourably received.—But we must attend Mr. Deputy Jones once more: Mr. Alderman Wooldridge having very judiciously expressed some doubt on the propriety of a petition on such an occasion, and that it was unprecedented, the Deputy rose again, and observed, “that all precedents must have an origin, and this was an original case.” But certainly then, Mr. Deputy, it ought to have been weighed with great deliberation, and examined with the greatest coolness and strictness, whether it was founded upon the principles of reason, justice, and the good of the community; if this had been done, the petition would never have been presented: And it is much to be regretted, for the honour of the city of London, that it has been, as it must much lessen the opinion of their judgement, and good sense, in the eye of the unprejudiced part of the Public; for, laying all other arguments aside, can it be supposed that the King and his Council desired, or wished, the forfeiture of Dr. Dodd's life, if they were not fully convinced that justice and the good of the Public required it; and the petitions in his favour set forth no one circumstance but what they were well acquainted with before. 5 SE 54

